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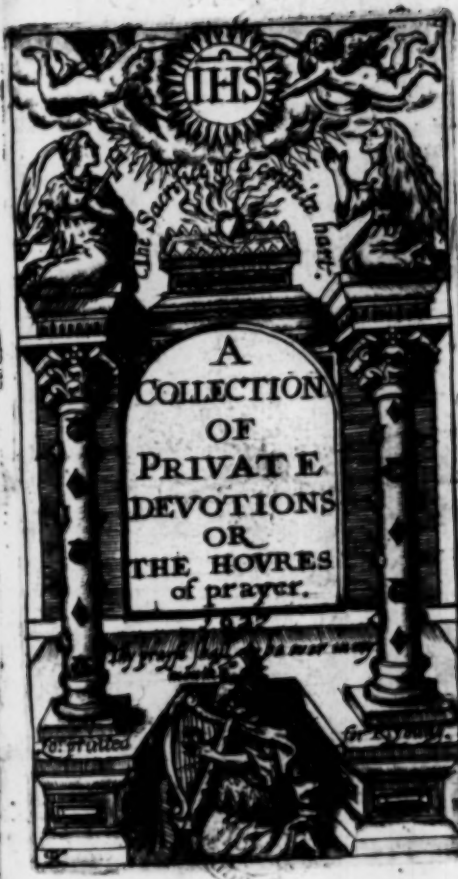

IHS
A
COLLECTION
OF
PRIVATE
DEVOTIONS
OR
THE HOVRES
of prayer.

Francis Douce.

Bibl. Bodl. F. Douce

A COLLECTION OF PRIVATE DEVOTIONS:

IN THE PRACTISE OF THE ANCIENT CHVRCH,

CALLED

THE HOVRES OF PRAYER.

As they were after this maner publiſhed by Authoritie of Q. Eliz. 1560.

TAKEN

Out of the Holy Scriptures, the Ancient Fathers, and the diuine Seruice of our own Church.

Douce C. 79.

LONDON,
Printed by R. YOVNG. 1627.

THE APPROBATION.

FEBR. 22. 1626.

I Haue read ouer this Booke, which for the encreaſe of priuate Deuotions I do think may wel be printed, and therefore doe giue Licence for the ſame.

GEO: LONDON.

THE PREFACE.

TOVCHING PRAYER, AND THE FORMES OF PRAYER:

The Fountaine and Well-ſpring from which they all proceed, being that perfect Forme of Prayer *which Chriſt taught his Diſciples.*

FOr the good & welfare of our ſoules, there is not in Chriſtian Religion any thing of like continuall vſe

and force throughout euery Houre of our liues, as is the ghostly Exercise of *Prayer* and *Deuotion*.

An Exercise it was, which the holy Apostles had often obserued their Lord & Master to vse, *Euer and anon to be still at his* PRAYERS; in the [a] *Morning* before day, in the [b] *Euening* before night, and otherwhiles to goe out, and spend the [c] *whole Night* in Prayer: that had it not been a matter of some principall dignitie and importance, had there not beene some excellent benefites to be got by it, doubtlesse Hee would neuer haue prayed so often, & so much as he did.

a Marc. 1. 35.
b Mat. 14. 23.
c Luc. 6. 12.

And

And therefore they desired of Him to be taught a *Forme of Prayer*, as S. IOHN the *Baptist* had also taught his Disciples; and a *Forme* Christ taught them, so absolute & so [d] perfect, as neuer was the like made before; which, from him who made it then, was euer afterwards called THE LORDS PRAYER.

[d] Luc. 11. 2. Mat. 6. 9.

A *Prayer*, whereby we haue not only Christ's own *Name* to countenance our suites, (*in whose name if wee aske any thing, we shal haue it*, saith the [e] Gospell,) but Christ's owne *Words* also, who himselfe is our [f] Aduocate, and being best ac-

[e] Ioh. 16. 23. [f] 1. Ioh. 2. 1.

quainted with the Lawes and Phraſes of his Father's Court, hath drawne vp ſuch a Bill for vs, both for matter and forme, as ſhall make our ſupplications acceptable & preualent with Almightie God. And though men ſhould ſpeake with Angels tongues, yet words ſo pleaſing to the eares of God, as thoſe which the Sonne of God did compoſe, cannot poſsibly be vttered; nor anie Prayers ſo well framed, as thoſe that are made by his Patterne.

It is for this cauſe called by the Fathers [h] *The Prayer of All Prayers*, and the *Rule* or *Square* whereby all our Petitions

h S. Avg. Serm. 2. poſt Pent. Tert. de

titions are to bee formed; hauing likewise beene thus vsed in all ages of the Church, not only as a common part of her Praiers and Seruice, but as the chiefe & fundamentall part of them, the Ground whereupon she builds, the Patterne wherby she frames, and the Complement wherewith she perfects all the rest of her heauenly Deuotions, framing them all, as this is framed, with much efficacie, though not with any superfluitie of words.

Orat. c. 9. *Legitima Oratio,* The Prayer that is a Law to all other Prayers.

Thus we begin at this day all our Church-Seruices wth the *Lords Prayer*, and lay it as a foundation whereon to build

build the reſt of our Petitions that follow, ſometimes cõtinuing (as after the *Creed*) and ſomtimes perfecting (as after the *bleſſed Sacrament*) our moſt holy deuotions with it; thereby ſupplying with the fulneſs of that one, whatſoeuer may be defectiue in all our other prayers. *Præmiſſâ legitimâ Oratione*, (ſaith TERTVL.) *quaſi fundamento cæteritiũ &c.* [This is the Law wee goe by; the ground-work & the Guide of all thoſe holy Praiers that Chriſtians vſe to make.]

A part of which ancient Pietie are THESE DAILY DEVOTIONS AND PRAYERS that hereafter follow;

PRAYERS

PRAYERS which after the same maner and DIVISION OF * HOVRES as heere they are, hauing heretofore been published among vs by HIGH AND SACRED AVTHORITY, are now also renewed, and more fully set forth againe, as for many other, so chiefly for these foure Reasons.

* *Horarium Regiâ authoritate editum, &c.* 1. The Horarie set forth with the Queenes Authority 1560 and renewed 1573. Imp. with priuiledge at LOND. by WILLIAM SEERS.

1. The first is to continue & preserue the authority of the ancient *Lawes*, and old godly *Canons* of the Church, which were made and set forth for this purpose, that men before they set themselues to pray, might know what to say, & auoid, as neer as might be, all extemporall

effusions of irkesome & indigested Prayers, which they vse to make, that herein are subiect to no good order or forme of words, but pray both what, & how, & when they list. CAROL. MAG. IN LEGIB. *Orationes, quæ ab Ecclesiâ probatæ non sunt, rejiciantur.* (i.) [Let no Praiers be vsed but those which are allowed by the Church. MICR. *de eccles. obser. cap.* 5.] CONC. CARTHAG. 3. can. 23. *Quascunq; sibi preces aliquis describit, non eis utatur, nisi prius eas cum instructioribus contulerit.* (i.) [What Prayers soeuer any man hath framed for himselfe, let him first acquaint those that

are

are wise and learned with them, before hee presumeth to vse them.]

And the reason is giuen in the 12. *Canon* of the MILEVITAN COVNCEL, which was also repeated in the 70. *Canon* of the COVNCEL of AFRICK, *Ne forte aliquid contra fidem, vel per ignorantiam vel per minus studium sit compositum.* (i) [Lest eyther thorough ignorance or thorough lesse care than is fit, any thing bee said which is not consonant to the faith of Christs Church.]

And that men may not thinke, these Rules are to be applyed to *Publicke Prayers* only, and not to *Priuate*; let them

them weigh thoſe words in the COVNCELL of CARTHAGE, [*Quaſtunq; Sibi precẽs, &c. The Prayers which a man makes for Himſelf &c.*] And let them conſider, that when Chriſt had bidden vs enter into our chamber and pray *priuately*, preſently hee ſets vs a *form* to pray by euẽ there in ſecret, *Matth.6.7.9.* By which paſſages, thoſe Prayers are chiefly allowed and recommended vnto vs, (for all ſudden and godly eiaculations are not to bee condemned) which with good aduiſe and meditation are framed before hand by Them that beſt know what belong thereunto. That ſo through

through this meanes the worthieſt part of our Chriſtian duetie to God-ward might ſuffer no ſuch ſcandal & diſgrace, as otherwhiles it is forced to do; & that when we ſpeak to, or call vpon the awfull Maieſty of Almighty God, wee might be ſure to ſpeake in the graue & pious lãguage of Chriſts CHVRCH, which hath euermore beene guided by the Spirit of God & the holy Ghoſt; & not to loſe our ſelues with confuſion in any ſudden, abrupt, or rude dictates, which are framed by Priuate Spirits, and Ghoſts of our owne. In regard wherof, our very *Prieſts* & *Deacãs* themſelues are for their

their *priuate* & daily *Prayers* * enioyned to say the *Morning* & the *Euening Deuotions* of the CHVRCH; and when at any time they pray or bidde the *Prayers* before their *Sermons*, there is a *set forme* of words ℙ prescribed for them to vse, that they also might know, it is not so lawfull for them to pray of their own heads, or suddenly to say what they please themselues.

2. The Second is to let the world vnderstand that they who giue it out, & accuse vs here in ENGLAND to haue

* *Preface before the Com. Booke in fine. All Priests and Deacons shall be bound daily to say the Matins and the Euensong, either openly or priuately.* as it was of old ordained in the Councel at VENICE vnder LEO the first, *can* 14. & in the Councel of MENTZ, *can.* 57.

ℙ *Iniunctions, cap. vlt. and can.* 55. *in the Booke of Canons and Constitutions ecclesiasticall.*

set

set vp a * *New Church*, and a *New Faith*, to haue abandoned *All the Ancient Formes of Piety and Deuotion*, to haue taken away all the *Religious Exercises and Prayers of our Forefathers*, to haue despised *all the old Ceremonies*, & cast behinde vs the *Blessed Sacraments of Christs Catholicke Church*: that these men doe little else but betray their owne infirmities, and haue more violence and wil, than reason or iudgmēt for what they say; the common Accusations, which, out of the abundance of those partiall affectiōs, that transport them the wrong way, they are pleased to bring so frequētly

* SANDERS de schism. Angl. CALVIN. TVRCIS. BRIST. Demon. CERTAIN ARTIC. or Forcible Reas. *Art.* 1. and the common conceit of most *Recusant Papists*.

ly against vs, being but the bare Reports of such people as either doe not, or will not vnderstand vs, what we are.

3. The Third is, That they who are this way already religiously giuen, and whom earnest lets & impediments do often hinder from being partakers of the *Publicke*, might haue here a Daily & Deuoute order of *Priuate Prayer*, wherein to exercise themselues, & to spend *some houres* of the day at least, (as the olde godly Christians were wont to doe) in Gods holy worship & seruice; not imploying themselues so much to *talke* & dispute, as to *practise* religion, & to *liue*

like

like Christians; the continuall & curious disquisition of manie vnnecessarie Questions among vs, being nothing else but either the new seeds, or the olde fruits of malice, & by cõsequence the enemie of godlinesse, & the abatement of that true *Deuotion*, wherwith God is more delighted, and a good soule more inflamed and comforted, than with all the busie subtilties of the world. In which sense S. AVSTIN was wont to say, that * *The pious and deuout, though vnlearned, went to heauen, whiles other men, trusting to their learning, disputed it quite away.*

4. The last is, That those who

* S. Aug. *Veniunt indocti & rapiunt cœlum: & nos cum doctrinis nostris detrudimur ad infernum.*

who perhaps are but coldly this way yet affected, might by others example be stirr'd vp to the like heauenly duty of performing their *Daily* & Christian *Deuotions* to Almighty God, as being a work of all others the most acceptable to his diuine Maiestie.

In so doing, wee shall all giue euidēt testimony to the world, *whose Seruāts we are*; and wherein our *chiefest delight* doth consist; wee shall enioy a perpetuall *Cōmunion* with the *Saints* triumphant, as well as militant, & we shal haue iust cause to conceiue, That so much of our Life is *celestial* & *diuine*, as we spend in this holy Exercise of *Prayer* and *Deuotion*.

THE CALENDAR, WITH THE FESTIVALLS AND FASTING DAYES of the CHVRCH.

And the memories of such holy men and Martyrs as are therein Registred.

Of the CALENDAR, and the speciall vse thereof in the Church of God.

THE CALENDAR *of the Church is as full of benefite as delight, vnto such as are giuen to the due studie and contemplation thereof. For besides the admirable order and disposition of Times, which are necessary for the better transacting of all Ecclesiasticall and Secular affaires, it hath in it a very beautifull distinction of the Dayes and Seasons, whereof* [a] some are chosen out and sanctified, and others are put among the dayes of the weeke to number.

a Ecclus. 33 7.

But

But the chiefe vse of it in the Church (*saith S.* [b] AVSTIN) *is to preserue a solemne memory, and to continue in their due time, sometimes a* weekly *and sometimes an* annual commemoration *of those excellent and high Benefits, which* GOD *both by* [c] Himself, *his* [d] Son, *and his* [e] *blessed* Spirit, *one vndiuided* [f] Trinitie *hath bestowed vpon mankind, for the founding and propagating of that Christian Faith & Religion, which we now professe.*

And this Faith of ours being no other than the very same, wherein the holy [g] Angels *are set to succour vs, and which the glorious company of the* [h] Apostles, *the noble Armie of* [i] Martyrs, *and the goodly fellowship of other Gods* [k] Saints *& Seruants, men famous in their generations before vs, haue some maintayned with the* sanctity *of their* liues, *and*

[b] S. Aug. de Ciuit. Dei, l. 10. c. 4.

[c] All the Sundayes of the yeere, &c.

[d] The Feasts of our Sauiours Nativity, Passion, Resurrection, Ascension &c.

[e] Pentecost.

[f] Trinitie Sunday.

[g] S. Michael and All Angels.

[h] The 12. Apostles dayes.

[i] S. Stephen and others.

[k] The Fathers and primitive Christians

and some sealed with the Innocencie of their deaths; it is for this cause that the names of these holy and heauenly Saints are still preserued in the CALENDAR of the Church, there to remaine vpon Record & Register (as of [l] old time they did) where they might also stand as sacred memorials of Gods mercy towards vs, as [m] forcible witnesses of his Ancient Truth, as confirmations of the Faith which wee now professe to bee the same that theirs then was, as Prouocations to the piety which they then practised, and as euerlasting Records, to shew whose blessed seruants they were on earth, that are now like the Angels of God in heauen.

[l] Tertul. de Cor. mil. S. Cypr. Ep. 37 Pont. Diac. in vit. Cyp. [m] Euseb. Hist. eccl. l. 4. c. 15. S. Basil in Asset. c. 40.

Howbeit, forasmuch as in processe of time the multitude of Men and Women, reputed Holy, in this kinde, became so exceeding nume-

rous,

row, that all the dayes of the yeare would not haue beene sufficient for a seuerall commemoration of them; it was the great wisedome and moderation of those religious graue Prelates, by whom God (vnto his especiall blessing to our Church aboue others) did reforme such things, as were many wayes amisse here among vs, to chuse [n] One solemne day alone, wherein to magnifie God for the generality of All his Saints together; and to retain some few selected daies in euery Month for the special memory of others, both holy Persons and holy Actions, which they obserued not our people alone, but the vniuersal Church of Christ also, to be most affected vnto, & best acquainted withall: hereby auoyding onely the burthen and the vnnecessarie number of Festiuall dayes; not dis-

[n] All-Saints day.

disallowing the multitude of Gods true Martyrs *and* Saints, *whose Memorials wee are to solemnize howsoever in the* generall Festiual *of* ALL SAINTS DAY, *as by the* Proper Lessons, *the* Collect, Epistle, *and* Gospell *then appointed in our publike* Liturgie, *doth most evidently appeare.*

Num. of dayes.			The Festivals and Saints dayes &c.	Yeere of our Lord
Calends	A	1	Circumcision of our LORD.	1
Non. 4	b	2		
Non. 3	c	3		
Pr. Non	d	4		
Nones	e	5		
Id. 8	f	6	Epiphanie of our LORD.	8
Id. 7	g	7		
Id. 6	A	8	LVCIAN a Priest of *Antioch*	307.
Id. 5	b	9	and a Martyr.	
Id. 4	c	10		
Id. 3	d	11		
Pr. Id.	e	12		
Ides	f	13	HILARY, the Bishop of *Poi-*	337
Ca. 19 Fe.	g	14	*tiers* in *France*.	
Cal. 18	A	15		
Cal. 17	b	16		
Cal. 16	c	17		
Cal. 15	d	18	PRISCA, a Rom. Virg. & Mar	45
Cal. 14	e	19		
Cal. 13	f	20	FABIAN, B. of *Rome* & Mart.	251
Cal. 12	g	21	AGNES, Rom. Virg. & Mart,	304
Cal. 11	A	22	VINCENT, a Deacon of	301
Cal. 10	b	23	*Spaine* and Martyr.	
Cal. 9	c	24		
Cal. 8	d	25	Conversion of S. PAVL.	37
Cal. 7	e	26		
Cal. 6	f	27		
Cal. 5	g	28		
Cal. 4	A	29		
Cal. 3	b	30		
Pr. Cal.	c	31		

And when it is Bissext. or Leape-yeare it hath XXIX dayes.

Numb. of dayes.			The Festiuals and Saints dayes &c.	Yeere of Ie.
Calends	d	1	*Fast.*	
Non.	4	e	2	Purific. of MARY the Virg.	1
Non.	3	f	3	BLASE an *Armenian* Bishop and Martyr.	286
Pr. Non.		g	4		
Nones		A	5	AGATHE, a Virgin in *Sicily* and Martyr.	253
Id.	8	b	6		
Id.	7	c	7		
Id.	6	d	8		
Id.	5	e	9		
Id.	4	f	10		
Id.	3	g	11		
Pr. Id.		A	12		
Ides		b	13		
Cl. 16 *Ma*		c	14	VALENTINE, a Priest of *Rome* and Martyr.	45
Cal.	15	d	15		
Cal.	14	e	16		
Cal.	13	f	17		
Cal.	12	g	18		
Cal.	11	A	19		
Cal.	10	b	20		
Cal.	9	c	21		
Cal.	8	d	22		
Cal.	7	e	23	*Fast.*	
Cal.	6	f	24	MATTHIAS Apost. & Mar	66
Cal.	5	g	25		
Cal.	4	A	26		
Cal.	3	b	27		
Pr. Cal.		c	28		

Numb. of dayes.			The Festivals and Saints dayes &c.	Yeere of our Lord.
Calends	d	1	DAVID Bish. of S. *Davids.*	584
Non. 6	e	2	CEDDE, or CHAD, Bishop	672
Non. 5	f	3	of *Lichfield.*	
Non. 4	g	4		
Non. 3	A	5		
Pr. Non.	b	6		
Nones	c	7	PERPETVA, a Virg. & Mart.	254
Id. 8	d	8	often mentioned by TERTVLLIAN and S. AVGVST.	
Id. 7	e	9		
Id. 6	f	10		
Id. 5	g	11	*Equinoctiall.*	
Id. 4	A	12	S. GREGORY the Great, B.	604
Id. 3	b	13	of *Rome.*	
Prid. Id.	c	14		
Ides	d	15		
Cl. *Iulp.*	e	16		
Cal. 16	f	17		
Cal. 15	g	18	EDWARD the King of the	978
Cal. 14	A	19	*West-Saxon.*	
Cal. 13	b	20		
Cal. 12	c	21	S. BENEDICT, the famous	542
Cal. 11	d	22	Abbot in *Italy.*	
Cal. 10	e	23		
Cal. 9	f	24	*Fast.*	
Cal. 8	g	25	The Annuntiation of the	0
Cal. 7	A	26	Virgin MARY.	
Cal. 6	b	27	The day of K. CHARLES his	1625
Cal. 5	c	28	Inauguration.	
Cal. 4	d	29		
Cal. 3	e	30		
Pr. Cal.	f	31		

APRILL HATH XXX. DAYES.

Numb. of dayes.				The Festivals and Saints dayes, &c.	Yeere of our Lo[illegible]
Calends		g	1		
Non.	4	A	2		
Non.	3	b	3	RICHARD, Bish. of *Chichester*	1253
Pr. Non.		c	4	S. AMEROSE, Bish. of *Millan.*	397
Nones		d	5		
Id.	8	e	6		
Id.	7	f	7		
Id.	6	g	8		
Id.	5	A	9		
Id.	4	b	10		
Id.	3	c	11		
Pr. Id.		d	12		
Ides		e	13		
Cl. 18 *Ma*		f	14		
Cal.	17	g	15		
Cal.	16	A	16		
Cal.	15	b	17		
Cal.	14	c	18		
Cal.	13	d	19	ALPHEGE, Archb. of *Canterbury.*	1006
Cal.	12	e	20		
Cal.	11	f	21		
Cal.	10	g	22		
Cal.	9	A	23	S. GEORGE, the famous Mart. vnd. DIOCLETIAN.	286
Cal.	8	b	24		
Cal.	7	c	25	S. MARK, Euang. & Martyr.	63
Cal.	6	d	26		
Cal.	5	e	27		
Cal.	4	f	28		
Cal.	3	g	29		
Pri. Cal.		A	30		

Numb. of dayes.			The Festivals and Saints dayes, &c.	Yeare of our Lord
Calends	b	1	S. PHIL. & IAC. *Ap. & Mar.*	53. & 63
Non. 6	c	2		
Non. 5	d	3	*Invention of the* CROSSE.	326
Non. 4	e	4		
Non. 3	f	5		
Pr. Non.	g	6	S. IOHN Euang. *Port Latin.*	98
Nones.	A	7		
Id. 8	b	8		
Id. 7	c	9		
Id. 6	d	10		
Id. 5	e	11		
Id. 4	f	12		
Id. 3	g	13		
Pr. Id.	A	14		
Ides.	b	15		
Cl. 17 *Iun*	c	16		
Cal. 16	d	17		
Cal. 15	e	18		
Cal. 14	f	19	DVNSTANE, Archb. of *Cant.*	988
Cal. 13	g	20		
Cal. 12	A	21		
Cal. 11	b	22		
Cal. 10	c	23		
Cal. 9	d	24		
Cal. 8	e	25		
Cal. 7	f	26	AVST. the first Arch. of *Cant.*	608
Cal. 6	g	27		
Cal. 5	A	28		
Cal. 4	b	29		
Cal. 3	c	30		
Pr. Cal.	d	31		

Num. of dayes.			The Festivals and Saints dayes &c.	Yeere of our Lord
Calends	e	1	NICHOMEDE a Priest of *Rome* and Martyr.	41
Non. 4	f	2		
Non. 3	g	3		
Pr. Non.	A	4		
Nones.	b	5	BONIFACE, an Englishman, Bishop of *Mentz* and Martyr.	752
Id. 8	c	6		
Id. 7	d	7		
Id. 6	e	8		
Id. 5	f	9		
Id. 4	g	10		
Id. 3	A	11	S. BARNABE Apost. & Mart.	50
Prid. Id.	b	12		
Ides.	c	13	*Solstice.*	
Cal. 18 *Iul*	d	14		
Cal. 17	e	15		
Cal. 16	f	16		
Cal. 15	g	17		
Cal. 14	A	18		
Cal. 13	b	19		
Cal. 12	c	20	Translation of S. EDWARD King of the *West-Saxons.*	990
Cal. 11	d	21		
Cal. 10	e	22		
Cal. 9	f	23	*Fast.*	
Cal. 8	g	24	Nativity of S. IOHN BAPT.	
Cal. 7	A	25		
Cal. 6	b	26		
Cal. 5	c	27		
Cal. 4	d	28	*Fast.*	
Cal. 3	e	29	S PETER, Apost. & Martyr, with S. PAVL.	68
Pr. Cal.	f	30		

Nubb. of dayes.				The Festivals and Saints dayes, &c.	Yeere of our Lord
Calends		g	1	Visitation of MARY. *Luc.* 1.	0
Non.	6	A	2		
Non.	5	b	3	Translation of S. MARTIN	446
Non.	4	c	4	the Bishop of *Towers* in	
Non.	3	d	5	*France.*	
Pr. Non.		e	6		
Nones.		f	7		
Id.	8	g	8		
Id.	7	A	9		
Id.	6	b	10		
Id.	5	c	11		
Id.	4	d	12		
Id.	3	e	13		
Pr. Id.		f	14		
Ides		g	15	S. SWITHVNE Bish. of *Win-*	862
Cl. 17 *An*		A	16	*chester.*	
Cal.	16	b	17		
Cal.	15	c	18		
Cal.	14	d	19		
Cal.	13	e	20	S. MARGARET, Virgin and	243
Cal.	12	f	21	Martyr at *Antioch.*	
Cal.	11	g	22	S. MARY MAGDALEN, *Luc.* 7	84
Cal.	10	A	23	*Luc.* 8. *Ioh.* 20.	
Cal.	9	b	24	*Fast.*	
Cal.	8	c	25	S. IAMES Apost. & Martyr.	42
Cal.	7	d	26	S. ANNE, mother to the Vir-	1
Cal.	6	e	27	gin MARY.	
Cal.	5	f	28		
Cal.	4	g	29		
Cal.	3	A	30		
Pr. Cal.		b	31		

Numb. of dayes.			The Festiuals and Saints dayes &c.	Yeres of our Lord
Calends	c	1	*Lammas* day.	43
Non. 4	d	2		
Non. 3	e	3		
Pr. Non.	f	4		
Nones.	g	5		
Id. 8	A	6	Transfig. of our LORD. *Iu.9*	33
Id. 7	b	7	Name of IESVS. *Mat.1. Phi.2*	1
Id. 6	c	8		
Id. 5	d	9		
Id. 4	e	10	S. LAVRENCE, Archdeacon	259
Id. 3	f	11	of *Rome* and Martyr.	
Pr. Id.	g	12		
Ides	A	13		
Cl. 19 Sep	b	14		
Cal. 18	c	15		
Cal. 17	d	16		
Cal. 16	e	17		
Cal. 15	f	18		
Cal. 14	g	19		
Cal. 13	A	20		
Cal. 12	b	21		
Cal. 11	c	22		
Cal. 10	d	23	*Fast.*	
Cal. 9	c	24	S. BARTHOL. Apost. & Mart.	73
Cal. 8	f	25		
Cal. 7	g	26		
Cal. 6	A	27		
Cal. 5	b	28	S. AVGVSTIN Bish. of *Hippo.*	432
Cal. 4	c	29	Beheading of S. IOHN BAP-	31
Cal. 3	d	30	TIST. *Matth.14.*	
Pr. Cal.	e	31		

Kinds of dayes.			The Festivals and Saints dayes &c.	Yeare of our Lord.
Calends.	f	1	S. GILES, Abbot of *Marburn* in *France*.	750
Non.	g	2		
Non.	A	3		
Pr. Non.	b	4		
Nones.	c	5		
Id.	d	6		
Id.	e	7	ENVRCHVS, B. of *Orleans* in *France*.	374
Id.	f	8	Natiuitie of MARY.	14 before Christ
Id.	g	9		
Id.	A	10		
Id.	b	11		
Prid. Id.	c	12		
Idus	d	13		
Cal. 18	e	14	HOLY CROSSE day.	614
Cal. 17	f	15	*Equinoctiall.*	
Cal. 16	g	16		
Cal. 15	A	17	S. LAMBERT, Bishop of *Liege* and Martyr.	700
Cal. 14	b	18		
Cal. 13	c	19		
Cal. 12	d	20	*Fast.*	
Cal. 11	e	21	S. MATTHEW Apost. Euang. and Martyr.	90
Cal. 10	f	22		
Cal. 9	g	23		
Cal. 8	A	24		
Cal. 7	b	25		
Cal. 6	c	26	S. CYPRIAN, B. of *Carthage* and Martyr.	288
Cal. 5	d	27		
Cal. 4	e	28		
Cal. 3	f	29	S. MICHAEL and all Angels	
Pr. Cal.	g	30	S. IEROM the famous *Priest.*	420

Marks of dayes.			The Festivals and Saints dayes &c.	Feast of our Lord
Calendis.	A	1	REMIGIVS Bish. of *Rhemes*.	544
Non.	6	b	2	
Non.	5	c	3	
Non.	4	d	4	
Non.	3	e	5	
Pr. Non.	f	6	S. FAITH, Virg. of *Agenne* in	290
Nones	g	7	*France* and Martyr.	
Id.	8	A	8	
Id.	7	b	9	S. DENIS, the *Areopagite*,	99
Id.	6	c	10	*Act.* 17. B. of *Paris* & Mart.	
Id.	5	d	11	
Id.	4	e	12	
Id.	3	f	13	S. EDWARD the Confessor,	1163
Pr. Id.	g	14	King of *England* Transl.	
16	A	15		
Cl. 17 *No.*	b	16		
Cal.	16	c	17	S. AVDRY or ETHELDRED,	680
Cal.	15	d	18	first foundresse of *Ely*	
Cal.	14	e	19	Abby.	
Cal.	13	f	20		
Cal.	12	g	21		
Cal.	11	A	22		
Cal.	10	b	23		
Cal.	9	c	24		
Cal.	8	d	25	CRISPINE, a *Roman* and	285
Cal.	7	e	26	Mart. at *Soyssons* in *France*.	
Cal.	6	f	27	Pass.	
Cal.	5	g	28	S. SIMON and IVDE, Apost.	69
Cal.	4	A	29	and Martyrs.	
Cal.	3	b	30		
Pr. Cal.	c	31	Past.		

Num. of days.				The Festivals and Saints dayes &c.	Yeare of our Lord.
Calends.		d	1	ALL SAINTS day. inst.	613
Non.	4	e	2		
Non.	3	f	3		
Pr.Non		g	4		
Nones		A	5	Powder Treason day,	1605
Id.	8	b	6	LEONARD Confessor, a disciple of REMIGIVS, in *France*.	546
Id.	7	c	7		
Id.	6	d	8		
Id.	5	e	9		
Id.	4	f	10		
Id.	3	g	11	S.MARTIN, Bishop of *Towers in France*.	397
Pr.Id.		A	12		
Ides		b	13	BRICE, Successor to S.MARTIN.	421
Cl.18De.		c	14		
Cal.	17	d	15	S.MACHVTE a Brittain, and B. of *Sainctes* in *France*.	500
Cal.	16	e	16		
Cal.	15	f	17	S.HVGH Bish of *Lincolne*.	1200
Cal.	14	g	18		
Cal.	13	A	19		
Cal.	12	b	20	S.EDMVND, K. & Mart. of whō S.*Edm.Bury* is named.	870
Cal.	11	c	21		
Cal.	10	d	22	S.CECILY Virg, and Mart.	125
Cal.	9	e	23	S.CLEMENT, 13 B. of *Rome* and Martyr.	92
Cal.	8	f	24		
Cal.	7	g	25	S.CATHERINE, Virgin and Martyr of *Alexandria* in *Egypt*.	305
Cal.	6	A	26		
Cal.	5	b	27		
Cal.	4	c	28		
Cal.	3	d	29	*Fast*.	
Pr. Cal.		e	30	S.ANDREW Apost. & Mar.	62

Numb. of days.			The Festiuals and Saints days &c.	Yeare of our Lord
Calends.	f	1		
Non. 4	g	2		
Non. 3	A	3		
Pr. Non.	b	4		
Nones	c	5		
Id. 8	d	6	S. NYCHOLAS, Bish. of *Myra* in *Lycia*.	342
Id. 7	e	7		
Id. 6	f	8	Concept. of MARY.	1466
Id. 5	g	9		
Id. 4	A	10		
Id. 3	b	11		
Prid. Id.	c	12	*Winter Solstice.*	
Idus	d	13	S. LVCIE Virg. and Mart. at	305
Cl. Ianu.	e	14	*Siracusa* in *Sicilie*.	
18	f	15		
Cal. 17	g	16	O SAPIENTIA, an *Antipho-*	
Cal. 16	A	17	*na* anciently sung in the	
Cal. 15	b	18	Church (for the honour	
Cal. 14	c	19	of Christs *Aduentus*) from	
Cal. 13	d	20	this day til *Christmas* Eue.	
Cal. 12	e	21	S. THOMAS, Apost. & Mart.	79
Cal. 11	f	22		
Cal. 10	g	23		
Cal. 9	A	24	*Fast.*	
Cal. 8	b	25	The Natiuitie of our LORD	1
Cal. 7	c	26	S. STEPHEN the first Mart.	34
Cal. 6	d	27	S. IOHN Euang. and Apost.	101
Cal. 5	e	28	INNOCENTS day.	1
Cal. 4	f	29		
Cal. 3	g	30		
Pr. Cal.	A	31	SILVESTER Bish. of *Rome*.	335

A TABLE OF THE MOVEABLE FEASTS

WHICH HAVE NO FIXED PLACE IN THE *Calendar*, as the reſt there mentioned haue, but vary euery yeere from one day of the *Moneth* to another, according to the poſition of *Eaſter*, and the Changes of the *Moone*,

WHEREVPON THAT day doth depend.

A
TABLE OF
THE
MOVEABLE
FEASTS

A Table of the moueable Feasts.

The yeer of our L.	Septuages. Sunday.	Easter day.	Ascension day.	Whitsun-day.	Aduent Sunday.
1626	Febr. 5	Apr. 9	May. 18	May 28	Decē. 3
1627	Ian. 21	Mar. 25	3	13	2
1628	Feb. 10	Apr. 13	22	Iune 1	Nou. 30
1629	Febr. 1	Apr. 5	14	May 24	29
1630	Ian. 24	Mar. 28	6	16	28
1631	Febr. 6	Apr. 10	19	29	27
1632	Ian. 29	Apr. 1	10	20	Decē. 2
1633	Feb. 17	Apr. 21	30	Iune 9	1
1634	Febr. 2	Apr. 6	15	May 25	Nou. 30
1635	Feb. 25	Mar. 29	7	17	29
1636	Feb. 14	Apr. 17	26	Iune 5	27
1637	Feb. 5	Apr. 9	18	May 28	Dec. 3.
1638	Ian. 21	Mar. 25	3	13	2
1639	Feb. 10	Apr. 13	23	Iune 2	1
1640	Feb. 2	Apr. 5	14	May 24	Nou. 29
1641	Feb. 21	Apr. 25	Iune 3	Iune 13	28

A TABLE OF THE moueable Feasts.

RVLES TO KNOW WHEN THE MOVEABLE FEASTS AND HOLYDAIES BEGIN.

EASTER DAY (on which the rest depend) is alwaies the first Sunday after the Full Moone, which beginneth next the Equinoctiall of the Spring in March.

Septuagesima	Sunday is	9	weeks	before EASTER
Sexagesima		8		
Quinquagesima		7		
Quadragesima		6		

Rogation Sund.	is	5. weeks	after EASTER
Ascension day		40. days	
Whitsunday		7. weeks	
Trinity Sunday		8. weeks	

ADVENT SVNDAY is alwayes the neereſt

neereſt Sunday (whether before or after) to the Feaſt of S. *Andrew*, or that Sunday which falleth vpon any day from the 27. of *November*, to the 3. of *December* inclusiuely.

THE FASTING DAIES OF THE CHVRCH,

Or Dayes of ſpeciall Abſtinance and Deuotion.

1 The fortie dayes of LENT.

2 The *Ember* weekes at the foure Seaſons, being the

Wednesday, Friday, and Saturday after
- the first Sunday in *Lent*,
- the Feaſt of *Pentecoſt*.
- Holy croſſe Sept. 14.
- S. *Lucies* day. December 13.

3. The

3. The three *Rogation daies*, which be the *Munday*, *Tuesday*, and *Wednesday* before *Holy Thursday*, or the *Ascension* of our Lord.

4. The Euens or Vigills before
- The Natiuity of *Christ*.
- The Purification } of the blessed *Virgin*.
- The Annuntiation } of the blessed *Virgin*.
- The Natiuity of S. *Iohn Baptist*.
- S. *Matthias*
- S. *Peter*.
- S. *Iames*.
- S. *Bartholamew*
- S. *Matthew* } daies.
- S. *Simon* & *Iude*
- S. *Andrew*
- S. *Thomas*, and
- *All Saints day*

5. It hath been also an ancient religious custome to fast *All the Fridayes* of the yeere, except those that fall within the Twelue dayes of *Christmas*.

The

The Times wherein Marriages are not solemnized.

From		vntill
Aduent Sunday,		8. dayes after the *Epiphany.*
Septuag. Sunday,		8. dayes after *Easter.*
Rogation Sunday,		*Trinitie* Sunday.

Some of these being Times of solemne Fasting and Abstinence; some of Holy Festiuity and Ioy; both to be spent in such sacred Exercises, with not other Audeations.

THE SVMME OF THE CATHOLIKE FAITH, CALLED THE APOSTLES CREED:

Diuided into Twelue Articles.

1 BEleeue in God the Father Almightie, Maker of Heauen and Earth.

2 And in Iesus Christ his only Son our Lord.

3 Who was conceiued by the Holy Ghost, borne of the Virgin Mary.

4 He suffered vnder Pontius Pilate, was crucified, dead and buried.

5 He descended into Hell: the third day he rose again from the dead.

6 Hee ascended into Heauen, and sitteth on the right hand of God the Father Almightie.

7 From thence hee shall come to iudge the quicke and the dead.

8 I beleeue in the Holy Ghost.

9 The Holy Catholike Church. The Communion of Saints.

10 The

10 The forgiuenesse of sinnes.
11 The Resurrection of the body.
12 And the Life euerlasting. *Amen.*

☞ *By this* Faith, *(into which, and none but which, all Christians are baptized,) we learne to beleeue:*

1 *In God the Father, who hath made vs, and all the world.*

2 *In God the sonne, who hath redemed vs and all mankinde.*

3 *In God the Holy Ghost, who doth sanctifie vs, and all the chosen people of God.*

THE LORDS PRAYER DIVIDED INTO SEVEN PETITIONS.

The Preface.

Our Father which art in Heauen.

Matt.

The Petitions.

HAllowed be thy Name.
2. Thy Kingdome come.

3 They

3 Thy will be done in Earth, as it is in Heauen.

4 Giue vs this day our daily bread.

5 And forgiue vs our trespasses, as we forgiue thē that trespasse against vs.

6 And leade vs not into temptation.

7 But deliuer vs from euill.

The Doxologie.

For thine is the Kingdome, the power, and the glory, for euer. *Amen.*

☞ *This Prayer is the foundation whereupon, and the Patterne whereby all our other Prayers must be framed. In it we desire * God our heauenly Father, who is the Giuer of all Goodnesse, to send his grace vnto vs, and all others; that we may 1 worship him, 2 serue him, and 3 obey him, as wee ought to doe. And wee pray vnto God, that he would 4 send vs all things, which be needfull both for our soules and bodies; that hee would bee 5 mercifull vnto vs, and forgiue vs our sinnes; that it would please him to 6 saue and defend vs in all our temptations, and 7 preserue vs from all dangers both ghostly and bodily. And forasmuch as we trust he*

* The Preface.

1. Petition. 2. 3.

4

5

6

7 The Conclusion.

he will doe all this of his mercy and goodnesse, through our Lord Iesus Christ, therfore we say, Amen, So be it.

THE TEN COMMANDEMENTS.

The first Table.

I.

Exod.20. GOd spake these words, and said, I am the Lord thy God, Thou shalt haue none other Gods but me.

II.

Thou shalt not make to thy self any grauen image, nor the likenesse of any thing that is in heauen aboue, or in the earth beneath, or in the water vnder the earth. Thou shalt not bow downe to them, nor worship them: for I the Lord thy God am a iealous God, and visit the sinnes of the fathers vpon the children, vnto the third and fourth generation of them that hate mee, and shew mercy vnto thousands in them that

that loue me, and keepe my Commandements.

III.

Thou shalt not take the Name of the Lord thy God in vaine: for the Lord will not hold him guiltlesse that taketh his Name in vaine.

IV.

Remember that thou keepe holy the Sabbath day. Sixe dayes shalt thou labour, and doe all that thou hast to doe: but the seuenth day is the Sabbath of the Lord thy God. In it thou shalt doe no manner of work, thou and thy son, and thy daughter, thy man-seruant, and thy maid-seruant, thy cattell and the stranger that is within thy gates. For in sixe dayes the Lord made heauen and earth, the sea and all that in them is, and rested the seuenth day. Wherefore the Lord blessed the seuenth day, and hallowed it.

THE SECOND TABLE.

V.

Honour thy father and thy mother, that thy daies may be long in the land which the Lord thy God giueth thee.

VI.

Thou shalt doe no murther.

VII.

Thou shalt not commit adultery.

VIII.

Thou shalt not steale.

IX.

Thou shalt not beare false witnesse against thy neighbour.

X.

Thou shalt not couet thy neighbours house, thou shalt not couet thy neighbours wife, nor his seruant, nor his maid, nor his oxe, nor his asse, nor any thing that is his.

THE DVTIES INIOYNED, AND THE SINS FORBIDDEN IN THE TEN COMMANDEMENTS.

☞ *which may serue for a direction to know, or to make knowne our manifold offences against God and man.*

The duties of the first Commandement.

1. *Thou shalt haue no other Gods, &c.*

TO acknowledge the eternal Deity of the onely true God.

2 To worship him with all inward deuotion of our soules.

3 To loue, honour, and obey him for his owne sake.

4 To feare and call vpon him, to trust and beleeue in him, and none but him, all the dayes of our life, without giuing any share of his honour to Angels, or Saints, or any other Creature.

Offenders against the first Commandement.

THey that by their euill disposition endeauour to perswade themselues that there is no God.

2 They of whom God is altogether vnapprehended, and who passe a-

way their time as if there were no God at all, without any desire or care to know him as a rewarder of the good, and a punisher of the euill doers.

3 They that imagine, or wickedly fancy and worship any more gods than one.

4 They that preferre, or loue any thing whatsoeuer before the seruice and will of God.

5 They that by despaire distrust him, or by boldnesse presume vpon him.

6 They that beleeue him not, and are vnstable or doubtfull in the truth of that Faith which he hath reuealed.

7 They that tempt Him to shew his power without cause, and are not content with the ordinary wayes and meanes that he hath ordained for all things.

8 They that vse inchantments, witchcrafts, sorceries, superstitious obseruation of dayes, prediction of fortunes, inuocation of spirits, and other wicked inuentions of the deuill.

The

The duties of the second Commandement.

2. *Thou shalt not make to thy self, &c.*

TO apprehend God as an infinite and incomprehensible Essence, without any forme or shape of our owne fancying or framing, whereby to make a representation of him.

2 To honor and worship him with the lowly reuerence, euen of our Bodies also.

3 This to be religiously done vnto him, and vnto none but him; to his diuine Essence, and not to the Images that men may vainely frame of him.

4 This also to be done purely, without any such outward and solemne worship to be giuen either to the person, or to the Image of Saint, or Angell, or any other creature whatsoeuer.

Offenders of the second Commandement.

THey that fancie to themselues any likenesse of the Deity, or frame and make any Image, either of God the Blessed Trinitie, or of God the Father, who neuer appeared to the world in a visible shape.

2 They that make any other Images, or the likenesse of any thing whatsoeuer (be it of Christ, and his Crosse, or be it of his blessed Angels,) with an intent to fall down and worship them.

3 They that are worshippers of idols, or representments of false gods.

4 They that are worshippers of Saints Images, and out of a false opinion of demeriting the protection of the blessed Virgin, or any other Saint of God, do giue a religious adoration to those visuall representments which be made of them.

5 They also that are no due worshippers of God himselfe, that fall not lowly downe before his presence, religiously to adore him aswell with their bodies as their soules.

6 They

6 They that rudely refuse, or carelesly neglect to kneele, bow, and prostrate themselues, to vncouer their heads; or to stand with seemely awe and reuerence before the presence of his Maiestie: as at all times of his seruice, so chiefly at the times, and in the places of his publike worship.

7 They that regard not the threatnings of his vengeance vpon them that transferre his honour to any other, nor the promises of his mercies vpon them that duly worship him.

The duties of the third Commandement.

3. *Thou shalt not take the Name of, &c.*

TO honour the most holy and reuerend Name of God.

1 To speake of it with religious awe and feare, and that in matters serious and weightie onely.

2 To vse both it, and all things that are consecrated vnto it, hauing his

Name and ſtampe vpon them, with all due regard.

Offenders againſt the third Commandement.

THey that account no more of the Great Name of God, than of another common thing.

2 They that vſe vaine and cuſtomarie ſwearing.

3 They that in matters ſerious ſweare falſly, and periure themſelues.

4 They that abuſe the Name of God, or any of his creatures, to curſing and bitter execrations.

5 They that make raſh oathes, and ſudden inconſiderate vowes for things vnlikely, vnlawfull, or impoſſible to be performed.

6 They that breake their holy, ſolemne, and deliberate vowes.

7 They that murmure againſt God, or blaſpheme his Name.

8 They that make curious and wanton queſtions concerning the Nature, the Actions, and the ſecret Decrees of God, not contenting themſelues with that which hee hath reuealed

uealed in his Word.

9 They that contemne his Saints, that prophane his Temples, that slight his Sacraments, that regard not his seruice, that vse and speake of these, as of common things, whereas they haue Gods marke vpon them, being set apart and dedicated to the seruice of his most Holy and fearefull Name.

The duties of the fourth Commandement.

4. Remember that thou keepest holy, &c.

AS men, to keepe holy one day of seuen.

2 As Christians, to keepe that day of the seuen, which because Christ hath instituted, it is called, The Lords day, and his Church hath euer obserued.

3 Vpon this Day to giue God a solemne and a publike worship in the Congregation of his Saints.

4 To rest from vnnecessarie seruile

labours, and the common affaires of the world.

5 To giue almes of what we haue, and to shew forth our charity in works of mercy and deuotion, as we are able to performe them vnto others.

Offenders against the fourth Commandement.

THey that put no difference betweene this solemne Festiuall, and the common dayes of the weeke.

2 They that set themselues to needlesse, worldly, and seruile affaires vpon the Sunday, or suffer those ouer whom they haue authoritie (as being their Husbands, Parents, Masters, or lawfull Gouernours) to doe the like, or any way to neglect the holy duties of the day.

3 They that spend it away in idle and vaine sports; that eate and drink, or discourse, or sleepe it away.

4 They that neglect to be duly present and assistant at the publike Seruice of the Church, whereby God hath this day his solemne Homage and worship done him.

5 They

5 They that refuse to giue their almes, and do other the works of mercie and charitie, according to their owne power, and the necessitie of other good Christians.

6 They that vnder a pretence of serving God more strictly than others (especially for hearing and meditating of Sermons,) doe by their Faits, and certaine Indaizing obseruations, condemne the ioyfull Festiuitie of this High & Holy day, which the Church allowes, aswell for the necessary recreation of the Body in due time, as for spirituall exercises of the soule.

The Duties of the fifth Commandement.

5. Honour thy Father and thy Mother, &c.

TO loue, honour, and obey our Father and Mother with all lowlines and reuerence.

2. To succour, help, and serue them at their need.

3. In

3. In like manner, faithfully to serue, honour, and humbly obey the King; to reuerence his sacred power, and his Soueraigne Authoritie ouer vs.

4 To liue by his lawes and commandements, according to Gods blessed Word and Ordinance, and not at our owne pleasure, to doe what we will.

5. To liue in an orderly and quiet subiection to the Kings subordinate Magistrates; to our Husbands, Masters, Tuters, and Gouernours, with all fidelitie.

6 To submit our selues lowly and reuerently to them that are our spirituall Guides, and Fathers, the Prelates and Priests of Gods Church.

7 Finally, to carrie our selues meekly to all, and humbly to them that bee our Betters in any kind or degree whatsoeuer; not denying them their due loue and regard that be our inferiours, or vnder our authoritie.

Offenders against the fifth Commandement.

THey that disobey the lawfull commands of their Father or Mother.

2. They

2 They that neglect, or despise, or grieue their persons.

3 They that murmure, mutine, rebell, and dishonour the King, either by denying reuerence to his Person, or obedience to his Lawes, or due maintenance to his State.

4 They that are vndutifull to their Husbands, Masters, and Gouernours in such matters as bee within their power and authoritie.

5 They that neither reuerence the persons, nor obey the precepts, nor care for the authoritie of their Ecclesiasticall Gouernours.

6 They that giue offence by disregard of any, specially of them that are more aged, & better then themselues.

7 They that are vnthankful to their Benefactors.

8 They that neglect to giue vnto their wiues, their children, their kinred, their neighbors, or any their inferiours that loue and regard which seuerally belongs vnto them.

The Duties of the sixth Commandement.

6. Thou shalt do no murther.

TO protect and preserue, as much as in vs lies, the person or the life of any man whatsoeuer.

2 To procure peace & loue among all sorts of people.

Offenders against the 6. Commandement.

THey that murder themselues, or study and vse meanes to hasten their owne death.

2 They that destroy the liues of other men, or consent to haue them destroyed; and offer any violence or hurt to their persons.

3 They that beare any anger, enuie hatred, malice, vncharitablenesse, or any kind of mischieuous indignation against others.

4 They that be sowers of strife and sedition among any men whatsoeuer.

5. They that are giuen to reuenge and oppression.

6 They that are priuie to any conspiracies

ſpiracies againſt the liues or bodies of other men, and reueale them not.

7 They that feed or clothe not him who is ready to periſh with hunger and cold.

8 They that may, and aſsiſt him not, who at any time is in danger of hurt, or of the loſſe of his life.

9 They that haue no care of their owne health and being.

10 They that procure, or conſent to the procuring of Abortiue children.

The Duties of the ſeuenth Commandement.

7. Thou ſhalt not commit adultery.

TO keep our bodies in temperance, ſobriety, and chaſtitie.

Offenders againſt the 7. Commandement.

THey that by adultery, inceſt, fornication, or any other vncleanenesſe defile the body.

2 They that are laſciuious in their ſpeech, wanton in their geſture, and immodeſt in their attire.

3 They that be vncleane and luſtfull.

full in their thoughts.

4 They that delight in lewd and wanton company, in idle and vnchaſt ſongs, in fond and filthy diſcourſe.

5 They that are luxurious in their diet, and abuſe their bodies, either by gluttony or drunkenneſſe.

6 They that keepe open or priuate ſtewes, that ſollicit, or conſent vnto the fond loue, or vncleanneſſe of others.

7 They that preſume to doe any thing beyond the bounds of modeſtie and ſhamefaſtneſſe.

The Duties of the eighth Commandement.

8. *Thou ſhalt not ſteale.*

TO preſerue our neighbors goods, and to ſuffer euery man to enioy what is his own quietly and fairely to himſelfe.

Offenders againſt the eighth Commandement.

THey that go about to hurt and impaire other mens eſtates, either by open wrong and violence, as by ſpoiling

ſpoiling and robbing men of their goods; or by ſecret purloyning and deceit, as by cheating and cunning in bargaines, by falſe weights and meaſures, by all kind of beguiling contracts, and by vnlawfull ſuites or tricks at the Law.

2 They that be inordinate in gaming, and in vnneceſſarie conſuming or ſpending of their goods.

3 They that be immoderate in running into debt, to the loſſe and hinderance of their owne, or of any other mans eſtate.

4 They that by any violence or fraud detaine and keepe other mens goods vnto themſelues.

5 They that are couetous, vniuſt, giuen to vſurie and oppreſsion.

6 They that deteine, or defraud the King of his ſubſidies and other duties, the Prieſt of his Tithes and offerings, the Orphans, &c. of their Legacies, the Seruant of his wages, and the like.

The

The Duties of the ninth Commandement.

9. Thou shalt not beare false witnesse, &c.

TO preserue euery mans good name, to beare witnes to the truth, and to speake well of them that deserue not otherwise.

Offenders against the ninth Commandement.

THey that bring in false witnesse, or vniust accusatiõs against any man.

2 They that openly slander, or secretly detract from his credit and estimation.

3 They that are giuen to flatterie, and to telling of lies, or false tales.

4 They that inordinately diuulge, or blaze abroad other mens faults and infirmities.

5 They that conceale the truth to the preiudice of another, being required by iustice or charity, to giue testimonie thereunto.

The

The Duties of the tenth Commandement.

10. *Thou ſhalt not couet thy neighbours, &c.*

TO content our ſelues with what we haue of our owne, and with that eſtate of life whereunto God hath called vs.

2 To couet nothing that belongs to other men.

Offenders againſt the tenth Commandement.

THey who though they vniuſtly poſſeſſe not, yet couet and deſire that which is another mans, as his Wife, his Fortunes and the like.

2 They that enuy other mens wealth and proſperitie.

3 They that with greedineſſe hunt after the riches, pleaſures, and honors of this world.

4 They that hauing food and rayment, are ouer-ſollicitous and diſquieted in their minds for more.

☞ *Many other offences there be against Gods Commandements; some so obuious that they need not, and some so enormious that they would not be named: but both the one and other easie to bee reduced vnto these that haue been already specified.*

THE TWO PRECEPTS OF CHARITY,

Or

The Lawes of Nature.

Matth. 22. TO loue God aboue all, for his own sake.

2 To loue all men as our selues for Gods sake, and to doe vnto others, as we would they should do vnto vs.

The Precepts of the Church.

The Church Calendar. The Rubrick after the *Nicen Creed* Can. 6. and the Preface of Ceremonies. TO obserue the *Festiuals* and Holy dayes appointed.

2 To keep the *Fasting dayes* with deuotion and abstinence.

3 To obserue the *Ecclesiasticall Customes* and *Ceremonies* established, and that without frowardnesse or contradiction.

4 To

4 To repaire vnto the publike Seruice of the Church for *Matens* and *Euensong*, with other *holy offices* at times appointed, vnleſſe there be a iuſt and an vnfeigned cauſe to the contrary.

Preface to the Book of Common Prayer.

5 To receiue the *Bleſſed Sacrament* of the *Body* and *Blood* of Chriſt with frequent deuotion, and three times a yeere at leaſt, of which times *Eaſter* to be alwaies one. And for better preparation thereunto, as occaſion is, to diſburthen and quit our conſciences of thoſe ſins that may grieue vs, or ſcruples that may trouble vs, to a learned and diſcreet Prieſt, and from him to receiue aduiſe, and the benefit of *Abſolution*.

Rubrick at the end of the *Communion*.

The ſecond Exhortation to be read before the *Communion*.

Biſhop *Ouerals*, and Biſhop *Andrewes* Articles in the Viſitation of their Dioceſſe.

The Sacraments of the Church.

THe principall, and truly ſo called, (as generally neceſſary to ſaluation) are *Baptiſme* and *The Lords Supper*.

Catech. *of the Sacram.* S Aug ep. 118

The other fiue, that is to ſay, *Confirmation*, *Penitence*, *Orders*, *Matrimonie*, and *Viſitation of the ſicke*, or *Extreme Vnction*, though they be ſomtimes called, & haue the name of Sacraments, yet

Articles of Relig. Artic. 25. Acts 8. Ioh 20. 1. Tim 4. Epheſ 5. Iames 5.

yet haue they not the like nature that the Two principall and true Sacraments haue.

The three Theologicall Virtues.

1. Cor. 13. Faith, Hope, and Charitie.

Three kinds of Good Works.

Matth. 6. Faſting, Prayer, and Almeſdeeds.

Seuen Gifts of the Holy Ghoſt.

Eſay 11. The 1. Prayer in the forme of our Confirmation. 1. The Spirit of Wiſedome, 2. and Vnderſtanding. 3. The Spirt of Counſell, 4. and Ghoſtly Strength. 5. The Spirit of Knowledge, 6. and Pietie. 7. The ſpirit of a holy & a goldy Feare.

The Twelue Fruits of the Holy Ghoſt.

Gal. 5. Loue, Ioy, Peace, Patience, Mercy, Goodneſſe, Long-ſuffering, Meeknes, Faith, Modeſtie, Shamefaſtneſſe, Sobriety.

The Spirituall works of Mercy.

Matth. 18. 1. To inſtruct the Ignorant.
Iam. 5. 2. To correct offenders.
Gal 6 7 3. To counſell the doubtfull.
Prou. 27. 4. To comfort the afflicted.

To

5. To ſuffer iniuries with patience. Eccles. 5.
6. To forgiue offences and wrongs. Rom. 15.
7. To pray for others. Mark. 11.

The Corporall works of mercy.

1. To feed the hungry and to giue drinke to the thirſtie. Matth. 15.
2. To clothe the naked. Matth. 25.
3. To harbor the ſtranger & needy. Tob. 1.
4. To viſit the ſicke. Eſay 58.
5. To miniſter vnto priſoners and captiues. Tob. 12.
6. To bury the dead.

The eight Beatitudes.

BLeſſed are the poore in ſpirit for theirs is the Kingdome of Heauen. Matth. 5.

2. Bleſſed are they that mourne, for they ſhall receiue comfort.

3. Bleſſed are the meeke, for they ſhall receiue the inheritance of the earth.

4. Bleſſed are they that hunger and thirſt after righteouſneſſe, for they ſhal be ſatisfied.

5. Bleſſed are the mercifull, for they ſhall obtaine mercy.

6. Bleſſed are the pure in heart, for they

they shall see God.

7. Blessed are the Peacemakers, for they shall bee called the Children of God.

8. Blessed are they that suffer persecution for righteousnesse sake; for theirs is the Kingdome of Heauen.

Seuen deadly Sinnes.

Gal. 5. 1. Pride, 2. Couetousnes, 3. Luxurie, 4. Enuy, 5. Gluttonie, 6. Anger. 7. Sloth.

The Contrary vertues.

1. Humility, 2. Liberalitie, 3. Chastitie, 4. Gentlenesse, 5. Temperance, 6. Patience. 7. Deuout and earnest serning of God.

QVATVOR NOVISSIMA,

OR,

The foure last things that befall any men.

Matth. 25. Heb. 9. Death. Iudgement. Hell or Heauen.

A COLLECTION OF PRIVATE DEVOTIONS, FOR THE HOVRES OF PRAYER.

LONDON,
Printed *Anno* 1627.

A COLLECTION OF PRIVATE DEVOTIONS, FOR TIMES OF PRAYER.

LONDON,
Printed anno 1617.

OF THE ANCIENT AND ACCUSTOMED TIMES OF PRAYER in generall.

AT all times, and in all places to give thanks and praise unto Almighty God our heauenly Father, with all manner of deuout Prayer and Supplication, is no more than our very meet, right, and bounden Duety. [a] But in as much as the common employments of most, and the naturall infirmities

[a] S. Basil in Regu. Interr. 37.

ties of all sorts of people be so great, that whiles they haue this body of flesh vpon them, they cannot possibly attend the heauenly Exercise of Prayer and Thanks-giuing without any Intermission at all: it hath therefore been the custome of religious and godly persons in all ages, to appoint themselues certaine set Times *and* Houres *of the day, wherein to performe their Deuotions. By which meanes it came to passe, that as other* [b] *careless people spent the whole day either in their owne affaires, or pleasures, these men bestowed it, or the chiefe and more eminent parts of it at least, in the affaires and seruice of God.*

b S. *Chrysost.* hom. 59. ad pop. Antioch.

They that vnderstood Christ's Parable so, as if * men ought alwaies to pray, *and to doe nothing else, mistooke the matter, and were put into the* [c] *Catalogue of Heretickes*

* Luc. 18. 1.

c S. *Aug.* de hæres. l. 57 & epist. 121. ad Prob.

tickes for their labour. They on the other side, that went about to take away all set Times of Prayer, to maintaine their affected libertie, and to doe it onely when they list, haue deserued no lesse blame, and incurred no milder censure. Wise men haue gone an euen path, and expounding the Scripture, for continuall Prayer, by the continuall Practice of the Church, haue neither one way, nor other, offered any violence to Deuotion.

Ipsid. de eccl. off. l. 1 cap. 22.

The Practice then of old hath been, so to keepe vp Prayer, that men might keepe vp themselues withall. [d] Three times a day to performe this Duty; and otherwhiles [e] Seuen times a day to doe it, was K. DAVIDS sacred resolution; but Three times a day, howsoeuer, [at Euening, & Morning, and at Noon day,] was his custom to pray, and that [instantly,] in solemne

d Psal. 55. 18.

e Psal. 119

lemne and deuout manner. After him, the great Prophet of God that lined in Babylon *accustomed himselfe to kneele vpon his knees, and in his chamber to pray* three times
6. *a day towards* Ieruſalem, [f] *(ſaith the ſtory)* as hee was alwaies wont to doe.

From which holy Examples, it afterwards came to paſſe, that what was by them ſo religiouſly obſerued vnder the Law, three times *a day (at leaſt) to offer vp prayers and thankes-giuing to Almighty God,*
g Num. 28 *beſides the* g Morning *and the* Euening ſacrifice, *was by Chri-*
Iſid. etym. lib. 6. c. vlt. *ſtians as pionſly continued and practiſed vnder the Goſpell alſo; both Iewes and Chriſtians being in this duty but equall ſeruants to the ſame* Trinitie, *the God both of Law and Goſpell.* It is from the
h S. Cypr. de orat. dom. in fine, Prophet DANIEL *(ſaith S.* h CYPRIAN*)* that we Chri-

ſtians

ſtians haue our THIRD, our SIXT, and our NINTH houre of Prayer, which we duly obſerue in reuerence of the BLESSED TRINITIE.

Beſides theſe (ſuch was the ardor of ancient pietie) they added yet more, and aſwell in imitation of King DAVIDS *holy Reſolutions before mentioned, as alſo in honour of thoſe times which the ſpeciall Actions of God, and of our Sauiour had in a manner made ſacred vnto them, they* augmented their houres of Prayer, (i *ſaith that old godly Father) and made their Deuotions more frequent and feruent than they were before.* S. *Ambr.* lib. 3. de Virgin. i S. *Cypr.* ibid.

Such are theſe Houres *and* Prayers *that hereafter follow; which be not now ſet forth for the countenancing of their Nouelties that put any truſt in the bare recitall onely of a few Prayers, or place any*

vertue in the beadroll or certaine number of them at such and such set-houres; but for the heartie imitation of that Ancient and Christian pietie, to whom the distinction of Houres *was but an orderly and vsefull, no superstitious or wanton performance of their dueties.*

*And surely, so small a part of our Time taken vp from other common actions, if not perhaps from doing ill, or doing nothing; and so small a Taske, though but voluntarily imposed vpon our selues for Gods seruice, will neuer vndoe vs, nor euer prone to be an abridgement of our Christian libertie, who say, our delight is to be** numbred with the Saints *of old, and professe euery day, that* [a]Gods seruice is perfect freedome.

* In the *Te Deum.*
a In the 2. Coll for Morn. Pr.

CERTAINE CHOICE SENTENCES OVT OF HOLY SCRIPTVRE,

Whereby the frequency of Prayer and Deuotion is highly commended *vnto vs.*

PSAL. 34. 15.

THe Eyes of the Lord are ouer the righteous, and his Eares are open vnto their Prayers.

MATTH. 7. 7.

Aske, and it shalbe giuen you; seeke, and yee shall find; knock, and it shall be opened vnto you.

MARK. 13. 35.

Watch and pray, for yee know not, at what houre the Lord will come.

LVK. 11. 8.

Because of his importunitie, hee will rise, and giue him what he needeth.

LVK. 18.1.

It behoueth alwayes to pray, and not to be weary.

LVK. 18.7.

And shall not God heare, and auenge his seruants, that pray night and day vnto him?

EPHES. 6.18.

Pray alwaies with all maner of Prayer and Supplication in the Spirit, and watch thereunto with all instance and supplication for all Saints.

1. THES. 5.17.

Pray without ceasing. And in all things giue thankes: for this is the will of God in Christ Iesus.

1. TIM. 2.1.

I will therfore that first of all Prayers and Supplications, Intercessions and Giuing of Thankes bee made for all men; for Kings, and for all that are in authority, that we may leade a quiet and a peaceable life in all godlinesse and honestie: for this is good, and acceptable in the sight of God our Fa-

thes

ther, who will haue all men to bee saued, and to come to the knowledge of his truth.

IAM. 5. 16.

The effectuall feruent Prayer of a righteous man auaileth much.

REVEL. 5. 8.

The Prayers of the Saints are like the golden vials, that are full of sweete Odours.

S. GREG. NYSSEN. *hom. de orat.*

PRayer is a worke of the same dignitie and honour, wherein the Angels and Saints of Heauen themselues are imployed. It is an Aduocate for the guiltie, a Redemption for the captiue, a Rest for the wearied, & a Comfort for the sorrowfull. It is our watchtowre whileſt we sleepe, and our safeguard whileſt we are awake.

S. CHRYSOST. *de orando Deum.*

When I see a man that loueth not his Prayers, and is not frequent at his Deuotions, I shall presently conclude him

him to be a miserable creature, and to haue nothing in him at all, that is worthy of commendation.

IDEM. *ibid.*

As the light of the Sunne is to the Eye of the Body; so is Prayer to the Soule.

IDEM. *ibid.*

I cannot but admire and wonder at the great loue of God towards man, for vouchsafing him so high an honor, as familiarly to speake vnto him by Prayer.

IDEM, *Homil. contra Pseudo-Proph.*

Heare how the blessed Apostle cryeth out vnto vs to bee instant in Prayer, to pray without ceasing; that is, though not euery minute of our life without intermission, yet that as long as we liue, and vpon all occasions, we neuer giue ouer prayer, but still and still continue in it. Pray therefore when thou art at home in thy house, and when thou art abroad in thy iourney. Pray when thou lyest downe, and when thou risest vp. But when thou prayest, pray with humilitie, &c.

PIOVS EIACVLATIONS,

OR,

Short PRAYERS, to be committed vnto perfect memorie, for our first Holy Exercise *in the beginning of the Day.*

According to the direction of S. AMBROSE in his third Book *de virgin.*

When we first awake.

LIghten mine eyes, O Lord, that I sleepe not in death. Psal. 13.

Awake thou that sleepest, and arise from death, and Christ shal giue thee light. Ephes. 5.

Open thou mine Eyes, O Lord, that I may see the wonders of thy Law. Psal. 119.

At

At our vpriſing.

1. IN the Name of the Father, and of the Sonne, and of the Holy Ghoſt, Amen. Bleſſed bee the holy and vndiuided Trinitie, now, and for euermore.

Or this.

IN the Name of our Lord Jeſus Chriſt, who was crucified for me, I ariſe from mine owne reſt, to do him ſeruice. He by his Croſſe and Paſſion, ſaue me, bleſſe me, gouerne mee, and keepe mee this day and for euer. Amen.

Pſal. 3. I layd me downe and ſlept, and roſe vp againe, for the Lord hath ſuſteyned me.

At our Apparrelling.

According to the direction of S. BASIL, *orat. in Martyr.* IVLIT.

CLothe me, O Lord, with the Ornaments of thy heauenly Grace,

Grace, & couer me with the Robes of righteousnesse.

But yee on the Lord Jesus Christ, and make no prouision for the flesh to fulfill the lusts thereof. Rom. 13.

At the washing of our hands.

WWash me cleane, O Lord, from my wickednesse, and purge me from my sinnes. Psal. 51.

Cleanse me, O God, by the bright fountaine of thy mercy, and water me with the dew of thine abundant grace, that being purified from my sinnes, I may grow vp in good workes, truly seruing thee in holinesse and righteousnes all the dayes of my life.

And then humbly commending our selues to Gods protection, vpon our knees.

INto the hands of thy blessed protection and vnspeakeable mercy, O Lord, I commend this day my soule and my body, with all the

 faculties,

faculties, powers, and actions of them both, beseeching thee to bee euer with me, to direct, sanctifie, and gouerne mee in the wayes of thy Lawes, and in the workes of thy Commandements; that through thy most mighty protection, both here and euer I may be preserued in body and soule, to serue thee the only true God, through Jesus Christ our Lord. Amen.

2.

At our going abroad.

Psal.25. Shew me thy waies, O Lord, and teach me thy pathes.

Psal.5 Lead mee, O God, in the way of thy truth, and guide me for thy mercies sake.

Psal.91. O giue thine Angels charge ouer me, to keepe me in all my waies.

When wee heare the Clock at any houre of the day.

Psal.90. TEach me, O Lord, to number my dayes, that I may applie my heart vnto Wisedome.

Our

Our time passeth away like a shadow, and we bring our dayes to an end, like a tale that is told.

Have mercy upon mee, O Lord, now, and at the houre of death.

At our entrance into the Church. 3

AS for me, I will goe into thy House, O Lord, in the multitude of thy mercies, and in thy feare will I worship thee in thy Holy Temple. Psal. 5.

Lord, I have loved the habitation of thine house, and the place where thine honour dwelleth.

My soule hath a desire and longing to enter into the Courts of the Lord.

When wee are come into the Quire.

O how amiable are thy dwellings, thou Lord of Hosts! one day in thy Courts is better than a thousand. Psal. 84.

Blessed are they that dwell in thy House,

House, they wilbe alwaies praising thee.

When wee fall downe to worship and adore before the presence of God.

Reuel. 4. HOly, Holy, Holy, Lord God Almighty, which was, and is, and is to come, we worship him that liueth for euer, and cast our selues before his Throne.

Thou art worthy, O Lord our God, to receiue Glory and Honour, and Power, for thou hast created all things, and for thy wils sake they are, and were created.

A DIVINE HYMNE, preparatiue to *Prayer.*

WHen to thy God thou ſpeak'ſt,
O creature meane,
Lift vp pure hands,
lay downe all foule deſires:
Fixe thoughts on heauen,
preſent a conſcience cleane;
Such holy baſme
to Mercies throne aſpires;
Confeſſe faults guilt,
craue pardon for thy ſinne:
Tread holy pathes,
call grace to guide therein.

It is the Spirit
with reuerence muſt obey
Our Makers will,
to practiſe what he taught.
Make not the fleſh
thy Counſell when thou pray,
'Tis enemy
to euery vertuous thought:

It is the foe
we daily feed and cloath,
It is the prison
that the soule doth loath:

Euen as Elias
mounting to the skie,
Did cast his Mantle
to the earth behind:
So when the heart
presents the prayer on high,
Exclude the world
from traffick with the mind.
Lips neere to God,
and ranging heart within,
Is but vaine babling
and conuerts to sinne.

Like Abraham
ascending vp the hill
To sacrifice,
his seruants left below,
That he might act
the Great Commanders will,
Without impeach
to his obedient blow;
Euen so the soule
remote from earthly things
Should mount saluation's shelter,
mercie's wings.

Nothing

Nothing more gratefull
in the Higheſt Eyes;
Nothing more firme
in danger to protect vs;
Nothing more forcible
to pierce the skies,
And not depart
till mercy doe reſpect vs.
And as the ſoule
life to the body giues,
So Prayer reuiues
the ſoule, by Prayer it liues.

THE HOVRES OF PRAYER.

LONDON,
Printed by R. Y. - - -

THE
POWERS
OF
PRAYER.

An ADVERTISEMENT CONCERNING The DIVISION OF The HOVRES following.

IT appeareth both by the Hiſtories of the Iewes, and by plaine obſeruations out of the new Teſtament, that the ſpace of the day from the Morning to the Euening was ſolemnely diuided into foure equall parts, which they called Houres [to wit,] the Firſt, the Third, the Sixth, and the Ninth. The Firſt Houre comprehended the whole ſpace from the Sunne being riſen, about ſixe of the clocke in the Morning after our account, till Nine, or thereabouts. The Third Houre began from thence, and laſted till high-Noone with vs. The Sixth, from thence to our three of the clocke after noone. The

with, from that houre, to the Veſpers, or Euenſong, about ſixe in the Euening, or Sun-ſet. And what was done in any part of theſe foure ſpaces was indifferently taken, and ſaid to bee done in that Houre, whereunto euery ſpace of time was allotted. In which reſpect, S. MARKE, *chap.* 15.25. *ſaith,* It was the THIRD Houre when they crucified Chriſt: *and yet* S. IOHN, *chap.* 19.14. *ſaith,* It was about the SIXT Houre *before he was yet crucified. Nor is there any contradiction at all betweene theſe two Euangeliſts;* S. MARKE *vnderſtanding the laſt part of the* Third Houre, *which was now at the very end; and* S. IOHN *meaning, that it was now euen vpon the beginning of the* Sixt Houre, *which was immediatly to follow; the ending of the Third, and the beginning of the Sixt being both one, and the ſame point of time.*

THE FIRST HOVRE, OR, THE MORNING PRAYERS.

☞ Which haue beene diſtinguiſhed but of late times, being anciently both one Houre of Prayer. RADVL. DE RIVO. *in lib. de Can. obſerv. propoſ.* 14.

THE FIRST
HOVRE.
OR,
THE MORNING
PRAYERS.

THE ANTIQVITIE OF THE MATTINS, OR, MORNING PRAYER.

Deduced aſwell from the Teſtimony of the ſacred Scriptures, as from the holy Fathers of the Church.

IN the Primitiue Church it was daily the firſt ſpeech which thoſe good Chriſtians vſed, and the firſt thing they did, Ante omnia adoremus Dominum, qui fecit nos,(1) [Before we do any thing, let vs fall down & worſhip the Lord that made vs.] They would ſerue God firſt, and then ſerue themſelues; as S. IEROME, tells the ſtory (1) Pſal. 95. 6.

S. Hieron. in vit. Hil.

story of HILARION; *When he and his company were somewhat early invited to their Mornings Refection in a vineyard*, Maledictus sit *(saith the Holy Man)* qui prius Refectionem Corporis, quam Animæ quæsierit, reddamus Domino officium, oremus, psallemus, & sic properabimus, &c. (.i.) [*Let him not prosper that seekes to feede his Body, before he hath refreshed his Soule, or doth any thing, before he hath offered vp his Prayers and Prayses with all Deuotion to Almighty God, &c.*] *And many are the sacred directions, and pious examples of holy men in all ages before vs, whose custome it was euery day to begin Gods seruice, when the day it selfe began; and to set apart the first houre of their* Morning *for the more cheerfull performance of their heauenly Deuotions, as by these subsequent testimonies may at large appeare.*

FROM THE HOLY SCRIPTVRES.

Exod. 36. 3.

And they brought their offerings vnto him euery Morning.

Numb. 28. 2.

My sacrifices for a sweet sauour, yee shall obserue to offer me in their *due season*. The offering of the Morning is for a continuall, and a daily offering.

1. Sam. 1. 19.

And they arose vp early in the Morning, & worshipped before the Lord, and so returned to their house.

1. Chron. 23. 30.

Their office was to waite and to stand euery Morning, to thanke and praise the Lord.

Iob. 38. 7.

The Morning Starres sang together, and all the Sonnes of God shouted for ioy.

PSAL. 5.3.

My voyce shalt thou heare *betimes*, O Lord, early in the MORNING will I direct my prayer vnto Thee.

PSAL. 59.16.

As for me I will sing of thy power, and will prayse thy mercy betimes in the MORNING.

PSAL. 63.1.

O God, thou art my God, EARLY will I seeke thee.

PSAL. 88.13.

Vnto thee haue I cryed, O Lord, & early in the MORNING shall my prayer come before thee.

PSAL. 92.12.

It is a good thing to giue thanks vnto thee, O Lord, and to tell of thy louing kindnes early in the MORNING.

PSAL. 130.6.

My soule flyeth vnto the Lord before the MORNING watch, I say, before the MORNING watch.

ESA

ESAY 26.9.

With my ſoule haue I deſired thee, and with my ſpirit will I ſeeke thee early in the MORNING.

LAMENT. 2. 19.

Ariſe, and in the *beginning* of the watches, powre out thine heart like water before the Lord.

ECCLVS. 39. 5.

A wiſe man will giue his heart early in the MORNING to the Lord that made him, and will pray before the moſt high.

WISD. 16. 28.

That it might be knowne, we muſt preuent the Sun to giue thee thankes, O Lord, and at the *day-ſpring* to praiſe thee.

MARK. 1. 35.

And in the MORNING, IESVS riſing vp before day, went into a ſolitarie place, and there prayed.

MARK. 13. 35.

Watch ye therefore, for ye know not at what houre the Lord will come, whether in the MORNING, &c.

MATTH. 20. 1.

The Kingdome of Heauen is like vnto a man, which went out early in the MORNING to hire Labourers into his vineyard.

LVK. 1. 10.

And the whole multitude of the people were praying without, at the time of incense, *which was in the* MORNING.

MATTH. 26. 1.

When the MORNING was come, all the chiefe Priests and Elders of the people took counsell against IESVS, to put him vnto death. ☞ *Which the Fathers make the reason, why Christians vse to pray in the morning, that as Christs enemies did vse no time for their wicked designes against him; so Christs seruants should make like benefit of the same time to do him honour and seruice.*

The

THE 4. EVANGELISTS.

It was early in the MORNING when Iesvs arose from the dead.

FROM THE FATHERS.

CONST. APOST. LIB. 8. CAP. 34.

LEt euery Christian begin his daies worke with Deuotion; praying first, and giuing thanks to God for his renewing of the MORNING light.

TERTVL. APOLOGET. CAP. 2.

Of the ancient Christians, in the Emperour TRAIAN's dayes, his Vicegerent PLINY had no worse thing to say, then that their custome was to meet together at the DAWNING OF THE DAY, & to worship Christ with Hymns and Prayers as a God.

Plin. Secund. li. 10. ep. 97.

S. Cypr.

* In fine. S. CYPRIAN * DE ORAT. DOM.

Besides the Houres which were anciently vsed, the Times of Prayer, and the Mysteries of Religion are now much encreased. We are vp betimes in the MORNING, that by our daily deuotions, the memory of our Lords Resurrection may be preserued and celebrated among vs.

S. ATHANAS. DE MEDITAT.

Let the *Sun* when it RISETH, see the Psalter, or thy Prayer-Booke in thine hands.

S. BASIL. IN REG. FVS. DISP. Q. 37. RVP. DE DIVIN. OFF. CAP. 2.

Before we do any thing else, be we carefull to consecrate the *first-fruits* of the DAY, & the very BEGINNINGS of our holy thoughts vnto the seruice of God.

In

Id. Ibid.

Let not the day when it commeth finde vs sleeping in our beddes, but awaken, and vp, and ready at our Prayers, according to his custome, whose *Eyes preuented the night-watches, &c.* Psal. 119.

Idem. Epist. 63.

It is the common custome and vnanimous consent of all our Churches, to be vp early in the Morning; and when with earnest and deuout teares they haue made confession of their sinnes vnto Almighty God, at length with Hymnes and Psalmes to prayse him for his mercies.

Idem. In Epist. 1. Ad Nazianzen.

What greater blisse and happinesse can there be, than thus on earth to imitate the Angels that are in Heauen, euery Morning to honour and worship him that made vs all?

S. Chrys.

S. CHRYSOST. HOM. DEVM. L. I.

It behoueth vs therefore to RISE before the Sunne be vp, and so to order our time, that the course of our Prayers may equall and answer the course of the day. For tell me, with what face can wee behold the Sunne, vnlesse we worship him first, that hath made so glorious a light for vs?

S. AMBROS. IN EXAMER. LIB. 5. CAP. 12.

Who blusheth not to heare the birds euery MORNING, how sweetly and solemnely they sing out their praises vnto God, and is so dull himselfe as not to doe the like?

IDEM DE VIRG. LIB. 3.

The Lords Prayer and the Apostles Creed, which doe stirre vp our hearts vnto the seruice and loue of God, are daily to be repeated euery MORNING.

S. HIERONYM.

S. HIERON. AD LAETAM.

Let there bee one of good life and sound Religion set ouer thy daughter, who by continuall example may both teach and allure her to rise vp betimes to Prayer, and to sing the MORNING Hymns, to the glorious praise of God.

IDEM AD EVSTOCHIVM.

Who is it that knoweth not the ordinary Houres of Prayer to bee the Third, the Sixt, & the Ninth Houre, with the MORNING and the Euening?

RES. MAVR. DE INST. CLER. LIBR. CAP. 9.

This HOVRE of Prayer is vniuersally obserued by the Church of Christ.

PREPARATORIE PRAYERS

To all the HOVRES that follow.

God be in my head & vnderſtanding.
God be in my eyes and in my ſeeing.
God be in my mouth & in my ſpeaking.
God be in my heart & in my thinking.
God be at my end and my departing.
AMEN.

PReuent mee, O Lord, in all my doings with thy moſt gracious fauour, & further me with thy continuall helpe, that in all my workes begun, continued, and ended in thee, I may glorifie thy holy Name, and finally by thy mercy obtaine euerlaſting life, through Ieſus Chriſt our Lord. Amen.

THE CONFESSION.

ALmighty and most mercifull father, I haue erred and strayed from thy wayes like a lost sheepe: I haue followed too much the deuices and desires of mine owne heart: I haue offended against thy Holy lawes: I haue left vndone those things which I ought to haue done, & I haue done those things which I ought not to haue done, and there is no health in me, but thou, O Lord, haue mercy vpon me miserable offender. Spare thou mee, O God, which confesse my faults. Restore thou mee that am penitent, according to thy promises declared vnto mankinde, in Christ Iesus our Lord; and grant, O most mercifull Father, for his sake, that I may hereafter liue a godly, righteous, and sober life, to the glory of thy holy name. Amen.

THE PRAYER.

ALmighty God, the Father of our Lord Iesus Christ, who desireth

liest not the death of a sinner, but that he may turne from his wickednesse, and liue, and hast promised to pardon them that truly repent, and vnfeignedly beleeue thy holy Gospell: of thy mercy I beseech thee to grant mee true repentance and thy holy Spirit, that those things may please thee which I doe at this present, and that the rest of my life hereafter may bee pure and holy, so that at the last I may come to thine eternall ioy, through Iesus Christ our Lord, Amen.

THE MATTINS, OR MORNING PRAYER,

For the first Hovre of the Day.

OVr Father which art in Heauen, hallowed by thy Name. Thy kingdom come. Thy wil be done in earth, as it is in heauen. Giue vs this day our daily bread. And forgiue vs our trespasses, as we forgiue them

them that trespasse against vs. And leade vs not into temptation. But deliuer vs from euill. Amen.

THE VERSICLES.

Vers. O Lord open thou my lips.
Resp. And my mouth shall shew forth thy praise.
V. O God make speed to saue me.
R. O Lord make hast to help me.

Glory be to the Father, and to the Sonne: and to the holy Ghost. As it was in the beginning, is now, and euer shall be: world without end. Amen.

ALLELVIAH, Praise the Lord.

THE VENITE. PSAL. 95.

[With which S. Ambrose saith, it was the vse of the Church in his time to begin their seruice.] Serm. de Deip.

O Come, let vs sing vnto the Lord: let vs heartily reioyce in the strength of our saluation.

Let vs come before his presence with thanksgiuing: and shew our selues glad in him with Psalmes.

For the Lord is a great God: and a great King aboue all gods.

In his hand are all the corners of the earth: and the strength of the hills is his also.

The sea is his, & he made it: and his hands prepared the dry land.

O come, let vs worship, and fall downe and kneele before the Lord our Maker.

For he is the Lord our God: and we are the people of his pasture, and the sheepe of his hands.

To

To day if yée will heare his voyce, harden not your heartes: as in the prouocation, and as in the day of temptation in the wildernesse.

When your fathers tempted me: proued mee, and saw my workes.

Fortie yéeres long was I grieued with this generation, and said: it is a people that doth erre in their hearts, for they haue not knowne my wayes.

Unto whom I sware in my wrath: that they should not enter into my rest.

Glory be to the Father, and to the Sonne: and to the holy Ghost.

As it was in the beginning, is now, and euer shall be: World without end. Amen.

THE HYMNE.

Iam lucis orto Sidere.

NOw that the Day-star doth arise,
Beg we of God with humble cries
Hurtful

Hurtfull things to keep away,
While we duly spend the day.
Our tongues no guile so, that no strife
May breed disquiet in our life:
To shut and close the wandring eye,
Least it let in vanitie:
To keepe the heart as pure and free
From fond and troubled fantasie:
To tame proud flesh, while we denie it
A full cup, and wanton diet:
That when the Day-light shall go out,
Time bringing on the night about,
We by leauing worldly waies
May in silence sing Gods praise.

AMEN.

THE ANTIPHONA.

AS long as I live will I magnifie thee on this manner, and lift vp my hands in thy Name.

PSAL. 8.

O Lord our Gouernor, how excellent is thy Name in all the world: thou that hast set thy glory aboue the heauens.

2 Out of the mouth of very babes

babes and sucklings hast thou ordained strength, because of thine enemies: that thou mightest still the enemie and the auenger.

3 For I will consider the heauens, euen the workes of thy fingers: the Moone and the Starres which thou hast ordained.

4 What is man that thou art mindfull of him: and the sonne of man that thou visitest him?

5 Thou madest him lower then the Angels: to crowne him with glory and worship.

6 Thou makest him to haue dominion of the workes of thy hands: & thou hast put all things in subiection vnder his feete.

7 All sheepe and oxen: yea, and the beasts of the field.

8 The foules of the ayre, and the fishes of the sea: and whatsoeuer walketh through the pathes of the seas.

9 O Lord our Gouernour: how excellent is thy Name in all the World?

Glory

Glory bee to the Father, and to the Sonne: and to the holy Ghost.

As it was in the beginning, is now, and ever shall be: World without end, Amen.

PSAL. 19.

THe heavens declare the glorie of God: and the firmament sheweth his handy worke.

2 One day telleth another: and one night certifieth another.

3 There is neither speech nor language: but their voices are heard among them.

4 Their sound is gone out into all lands: and their words into the ends of the World.

5 In them hath he set a tabernacle for the Sunne: which commeth forth as a Bridegroome out of his chamber, and rejoyceth as a Giant to runne his course.

6 It goeth forth from the vttermost part of the Heauen, and runneth about vnto the end of it againe: and there is nothing hid from the heate thereof.

7 The Law of the Lord is an vndefiled Law, conuerting the soule: the testimony of the Lord is sure, and giueth wisdome vnto the simple.

8 The Statutes of the Lord are right, and reioyce the heart: the Commandement of the Lord is pure, and giueth light vnto the eyes.

9 The feare of the Lord is cleane, and endureth for euer: the Iudgements of the Lord are true, and righteous altogether.

10 More to be desired are they than gold, yea, than much fine gold; sweeter also than honey, and the honey comb.

11 Moreouer, by them is thy seruaunt taught: and in keeping of them there is great reward.

12 Who

Who can tell how oft he offendeth? O cleanse thou me from my secret faults.

Keep thy servant also from presumptuous sins; lest they get the dominion over me: so shall I be undefiled, and innocent from the great offence.

Let the words of my mouth, and the meditation of my heart: be alway acceptable in thy sight, O Lord, my strength, and my redeemer.

Glory be to the Father, and to the Son, and to the holy Ghost;

As it was in the beginning, is now, and ever shall be, world without end. Amen.

PSALM 24.

The earth is the Lord's, and all that therein is: the compass of the world, and they that dwell therein.

2 For hee hath founded it vpon the seas: and prepared it vpon the floods.

3 Who shall ascend into the hill of the Lord: or who shall rise vp in his holy Place?

4 Euen hee that hath cleane hands, and a pure heart: and that hath not lift vp his mind vnto vanity, nor sworne to deceiue his neighbour.

5 He shall receiue the blessing from the Lord: and righteousnes from the God of his saluation.

6 This is the generation of them that seeke him: euen of them that seeke thy face, O Iacob.

7 Lift vp your heads, O ye gates, and be ye lift vp ye euerlasting doores: and the King of glory shall come in.

8 Who is the King of glory: it is the Lord strong and mighty, euen the Lord mightie in battell.

9 Lift vp your heads, O ye gates, and be ye lift vp ye euerlasting

lasting dores: and the King of glorie shall come in.

10 Who is the King of glorie: euen the Lord of hosts, hee is the King of glory.

Glory bee to the Father, and to the Sonne: and to the holy Ghost.

As it was in the beginning, is now, and euer shall bee: world without end. Amen.

THE ANTIPHONA.

AS long as I liue will I magnifie thee on this manner, and lift vp my hands in thy Name.

THE BENEDICTION.

BLessed are those that be vndefiled in the way, and walke in the Law of the Lord.

THE LESSON,

OF THE PROVERBS OF SALOMON.

THe feare of the Lord is the beginning of wisedome. If sinners entitle thee, doe not thou consent unto them. These fire things doth the Lord hate, yea, seuen are an abomination vnto him: A proud Looke, and a lying Tongue, and Hands that shed innocent blood, an Heart that deuiseth wicked imaginations, Feet that be swift in running to mischiefe, a false witnesse that speaketh not the truth, and him that soweth discord among Brethren. In the multitude of words there will be sinne: but he that refraineth his tongue is wise. Feare God, and the King, and meddle not with them that are seditious.

Keepe

Keepe innocency, and doe the thing that is right, for that will bring a man peace at the last. Psal. 37.

Vers. Thy Testimonies are my delight, O Lord, and my Counsellors.

Resp. O Give me understanding, that I may learne thy Commandements.

THE SONG OF S. AMBROSE,

DIVINELY

COMPOSED WHEN S. AVGVSTINE was baptized by him,

AND

SVNG BY THEM BOTH in profession of their Faith, and honour of the blessed TRINITIE.

Te Deum laudamus.

WE praise thée, O God: we knowledge thée to be the Lord.

All the earth doth worship thée: the Father everlasting.

To thée all Angels cry aloud: the heauens and all the powers therein.

To

To thee Cherubin and Seraphin: continually doe cry.

Holy, holy, holy: Lord God of Sabaoth.

Heauen and earth are full of the maiestie: of thy glory.

The glorious company of the Apostles: prayse thee.

The goodly fellowship of the Prophets: praise thee.

The noble armie of Martyrs: prayse thee.

The holy Church throughout all the world: doth knowledge thee.

The Father: of an infinite Maiestie.

Thy honourable: true, and only Sonne.

Also the holy Ghost: the Comforter.

Thou art the King of glory: O Christ.

Thou art the euerlasting Son: of the Father.

When thou tookest vpon thee to

deliuer man: thou diddest not abhorre the Virgins woombe.

When thou haddest ouercome the sharpenelle of death: thou diddest open the kingdome of Heauen to all beleeuers.

Thou sittest on the right hand of God: in the glory of the Father.

Wee beleeue that thou shalt come: to be our Iudge.

Wee therefore pray thee helpe thy seruants: whom thou hast redeemed with thy precious blood.

Make them to bee numbred with thy Saints: in glory euerlasting.

O Lord saue thy people: and blesse thine heritage.

Gouerne them: and lift them vp for euer.

Day by day: wee magnifie thee.

And we worship thy Name: euer world without end.

Vouchsafe, O Lord, to keepe vs this

this day without sinne.

O Lord haue mercy vpon vs: haue mercy vpon vs.

O Lord let thy mercy lighten vpon vs: as our trust is in thee.

O Lord in thee haue I trusted: let me neuer be confounded.

THE LAVDES, OR THE PRAISES AT MORNING PRAYER.

ALLELVIA. Prayse the Lord.

THE ANTIPHONA.

BLessed are they that dwell in thy house, they will be alwayes praising thee.

PSAL.

PSAL. 148.

O Praise the Lord of Heauen: prayse him in the height.

2 Prayse him all yée Angels of his: prayse him all his hoste.

3 Prayse him, Sunne and Moone: prayse him all yée starres and light.

4 Prayse him all yée Heauens: and yée waters that be aboue the Heauens.

5 Let them prayse the Name of the Lord: for he spake the word, and they were made, he commanded, and they were created.

6. He hath made them fast for euer & euer: hee hath giuen them a Law which shall not be broken.

7 Praise the Lord vpon earth: yée Dragons and all Déepes.

8 Fire and Haile, Snow and Vapours:

Vapours: Winde and Stormе, fulfilling his Word.

9 Mountaines and all Hills: fruitfull Trees, and all Cedars.

10 Beasts and all Cattell: Worms and feathered Fowles.

11 Kings of the earth, and all people: Princes, and all Iudges of the World.

12 Young Men and Maidens, old Men and Children, prayse the Name of the Lord: for his Name onely is excellent, and his prayse above heauen and earth.

13 He shall exalt the horne of his people, all his Saints shall prayse him: euen the children of Israel, euen the people that serueth him.

Glory be to the Father, and to the Sonne: and to the holy Ghost.

As it was in the beginning, is now, and euer shall be: world without end, Amen.

PSALM.

Psalm 149.

Sing vnto the Lord a new song: let the congregation of Saints prayse him.

2 Let Israel reioyce in him that made him: and let the children of Sion be ioyfull in their King.

3 Let them prayse his Name in the daunce: let them sing prayses vnto him with Tabret and Harp.

4 For the Lord hath pleasure in his people: and helpeth the meeke hearted.

5 Let the Saints bee ioyfull with glory: let them reioyce in their beds.

6 Let the prayses of God bee in their mouth: and a two edged sword in their hands.

7 To bee auenged of the Heathen: and to rebuke the people.

8 To binde their Kings in chaines:

chaines: and their Nobles with fetters of yron.

9 That they may be auenged of them, as it is written: such honor haue all his Saints.

Glory be to the Father, and to the Sonne: and to the holy Ghost.

As it was in the beginning, is now, and euer shall be: world without end. Amen.

PSAL. 150.

O Prayse God in his holinesse: prayse him in the firmament of his power.

2 Prayse him in his noble actes: prayse him according to his excellent greatnesse.

3 Praise him in the sound of the Trumpet: prayse him vpon the Lute and Harpe.

4 Prayse

4 Prayse him in the Cymbals and Dances: prayse him upon the Strings and Pipe.

5 Prayse him upon the well tuned Cymbals: prayse him upon the loud Cymbals.

6 Let every thing that hath breath: prayse the Lord.

Glory be to the Father, and to the Sonne: and to the holy Ghost.

As it was in the beginning, is now, and ever shall bee: world without end. Amen.

THE ANTIPHONA.

LEt my mouth be filled with thy prayse, that I may sing of thy glory and honour all the day long.

OR.

OR,
THE SONG OF THE THREE CHILDREN,
CALLED
BENEDICITE.

ALl yée workes of the Lord, bleſſe yee the Lord: prayſe him, and magnifie him for euer.

O yée Angels of the Lord, bleſſe yee the Lord: praiſe him and magnifie him for euer.

O yée Heauens, bleſſe yée the Lord: prayſe him and magnifie him for euer.

O yée Waters that be aboue the firmament, bleſſe ye the Lord: prayſe him and magnifie him for euer.

O all yée powers of the Lord, bleſſe yée the Lord: prayſe him and magnifie him for euer.

O ye Sunne and Moone, bleſſe yée the Lord: praiſe him and magnifie him for euer.

O yée Starres of heauen, bleſſe ye the Lord: prayſe him and magnifie him for euer.

O yée Showres and dew, bleſſe yée the Lord: praiſe him and magnifie him for euer.

O yée Windes of God, bleſſe ye the Lord: prayſe him and magnifie him for euer.

O yée Fire and Heate, bleſſe ye the Lord: praiſe him and magnifie him for euer.

O yée Winter and Summer, bleſſe yée the Lord: prayſe him and magnifie him for euer.

O yée Delues and Frosts, bleſſe yée the Lord: praiſe him and magnifie him for euer.

O yée Froſt and Cold, bleſſe ye the Lord: praiſe him and magnifie

nifie him for euer.

O yée Yce and Snow, bleſſe ye the Lord: prayſe him and magnifie him for euer.

O yée Nights and Dayes, bleſſe yée the Lord: prayſe him and magnifie him for euer.

O yée Light and Darkneſſe, bleſſe yée the Lord: prayſe him and magnifie him for euer.

O yée Lightnings and Clouds, bleſſe yée the Lord: prayſe him and magnifie him for euer.

O let the earth bleſſe the Lord: yea, let it prayſe him, and magnifie him for euer.

O yée Mountaines and Hills, bleſſe yée the Lord: prayſe him and magnifie him for euer.

O all yée greene things upon the earth, bleſſe ye the Lord, prayſe him and magnifie him for euer.

O yée Wells, bleſſe yée the Lord: prayſe him and magnifie him for euer.

O yée Seas and Flouds, bleſſe

ye

ye the Lord: praise him and magnifie him for euer.

O yée Whales, and all that moue in the waters, bless yée the Lord: praise him and magnifie him for euer.

O all yée Foules of the Ayre, bless yée the Lord: praise him and magnifie him for euer.

O all yée Beasts and Cattell, bless yée the Lord: praise him and magnifie him for euer.

O yée Children of men, bless yée the Lord: praise him and magnifie him for euer.

O let Israel bless the Lord: praise him and magnifie him for euer.

O yée Priests of the Lord, bless yée the Lord: praise him and magnifie him for euer.

O yée Seruants of the Lord, bless yée the Lord: praise him and magnifie him for euer.

O yée Spirits and Soules of the righteous, bless yée the Lord:

praise

prayse him and magnifie him for euer.

O yée holy and humble Men of heart, bleſſe yée the Lord: prayse him and magnifie him for euer.

O Ananias, Azarias and Miſael, bleſſe ye the Lord: prayse him and magnifie him for euer.

Glory be to the Father, and to the Sonne: and to the holy Ghoſt.

As it was in the beginning, is now, and euer ſhall be: world without end. Amen.

THE BENEDICTION.

BLeſſed is the wombe that bare Thee, O Lord, and the paps that gaue Thee ſucke.

THE

THE LESSON.

Mat. 5.

Blessed are the poore in spirit, for theirs is the kingdome of heauen. Blessed are they that mourne, for they shall receiue comfort. Blessed are the meeke, for they shall inherite the earth. Blessed are they which hunger and thirst after righteousnes, for they shall be satisfied. Blessed are the mercifull, for they shall obtaine mercy. Blessed are the pure in heart, for they shall see God. Blessed are the peace makers, for they shall bee called the Children of God. Blessed are they which suffer persecution for righteousnesse sake, for theirs is the kingdome of Heauen.

Verse.

Vers. Make me to go in the path of thy Commandements.

Resp. For therein is my delight.

THE SONG OF ZACHARY THE PRIEST, CALLED BENEDICTUS.

BLessed be the Lord God of Israel: for he hath visited and redeemed his people,

And hath raised up a mighty salvation for us: in the house of his servant David,

As he spake by the mouth of his holy Prophets: which have been since the world began,

That we should be saved from our enemies: and from the hands of all that hate us.

To perform the mercy promised

sed to our forefathers: and to remember his holy Couenant.

To performe the oath which he sware to our forefather Abraham that he would giue vs.

That we being deliuered out of the hands of our enemies: might serue him without feare.

In holines & righteousnes before him: all the dayes of our life.

And thou Child shalt be called the Prophet of the Highest: for thou shalt goe before the face of the Lord, to prepare his wayes.

To giue knowledge of saluation vnto his people: for the remission of their sinnes.

Through the tender mercy of our God: whereby the Day-spring from on high hath visited vs.

To giue light to them that sit in darknesse, and in the shadow of death: and to guide our feet into the way of peace.

Glory be to the Father, and to

the

the Sonne: and to the holy Ghoſt.

As it was in the beginning, is now and euer ſhall be: world without end. Amen.

THE CREED.

I Beléeue in God the Father Almightie, Maker of heauen and earth. And in Jeſus Chriſt his onely Sonne our Lord, which was conceiued by the holy Ghoſt, borne of the Virgin Mary, ſuffered vnder Pontius Pilate, was crucified, dead, and buried, he deſcended into hell, the third day he roſe againe from the dead, he aſcended into heauen, and ſitteth on the right hand of God the Father Almightie: from thence hee ſhall come to iudge both the quick and the dead. I beléeue in the holy Ghoſt, the holy Catholik Church,

the Communion of Saints, the forgiuenesse of sinnes, the resurrection of the body, and the life euerlasting. Amen.

THE PRAYERS.

Lord haue mercy vpon vs.
Christ haue mercy vpon vs.
Lord haue mercy vpon vs.

Vr Father which art in Heauen, hallowed be thy Name. Thy kingdom come. Thy will be done in earth, as it is in heauen. Giue vs this day our daily bread. And forgiue vs our trespasses, as we forgiue them that trespasse against vs. And leade vs not into temptation. But deliuer vs from euill. Amen.

Vers. O Lord shew thy mercy vpon vs.

Resp. And grant vs thy saluation.

Vers.

Vers. O Lord saue the King.

Resp. And mercifully heare vs when we call vpon thee.

Vers. Endue thy Ministers with righteousnesse.

Resp. And make thy chosen people ioyfull.

Vers. O Lord saue thy people.

Resp. And bless thine inheritance.

Vers. Giue peace in our time, O Lord.

Resp. Because there is none other that fighteth for vs, but only thou, O God.

Vers. O Lord, make cleane our hearts within vs.

Resp. And take not thy holy Spirit from vs.

Vers. O Lord heare my prayer.

Resp. And let my crying come vnto thee.

Then the COLLECTS proper for the weeke, with these Prayers following.

THE SECOND COLLECT FOR PEACE.

God which art the Author of peace, and lover of concord, in knowledge of whom standeth our eternal life, whose seruice is perfect freedome: defend vs thy humble seruants in all the assaults of our enemies, that we surely trusting in thy defence, may not feare the power of any aduersaries, through the might of Iesus Christ our Lord. Amen.

THE THIRD COLLECT FOR GRACE.

Lord our heauenly Father, Almightie and euerlasting God, which hast safely brought vs to the beginning of

of this day defend vs in the same with thy mightie power, & grant that this day we fall into no sin, neither runne into any kind of danger, but that all our doings may be ordered by thy gouernance, to doe alwayes that is righteous in thy sight, through Iesus Christ our Lord. Amen.

A DEVOVT PRAYER, WHICH MAY BE VSED AT ALL TIMES.

I.

GRant me gracious Lord, a pure intention of my heart, and a sted-fast regard to thy glory in all my actions. Possesse my mind continually with thy presence, and rauish it with thy

love, that my onely delight may be, to bee embraced in the armes of thy Protection.

II.

BE thou a Light unto mine eyes, musick to mine eares, sweetenesse to my taste, and a full contentment to my heart. Bee thou my Sunshine in the day, my Food at the table, my Repose in the night, my cloathing in nakednesse, and my succour in all necessities.

III.

LOrd Jesu, I give thée my body, my soule, my substance, my fame, my friends, my liberty, and my life: dispose of mee, and of all that is mine, as it seemeth best to thée, and to the glory of thy blessed Name.

Amen

IV.

I Am not now mine, but thine. Therefore claime mee as thy right, keepe me as thy charge, and loue me as thy childe. Fight for me when I am assaulted, heale me when I am wounded, and reuiue me when I am destroyed.

V.

My Lord and my God, I beseech thee to giue mee patience in troubles, humilitie in comforts, constancie in temptations, and victorie against all my ghostly enemies. Grant mee sorrow for my sinnes, thankefulnesse for thy benefits, feare of thy Iudgements, loue of thy mercies, and mindfulnesse of thy presence for euermore.

VI.

MAke me humble to my Superiours, and friendly to my

equals: make me ready to pleasure all, and loth to offend any: make me louing to my friends, and charitable to mine enemies.

VII.

GIue me modesty in my countenance, grauity in my behauiour, deliberation in my speech, holinesse in my thoughts, & righteousnesse in all my actions. Let thy mercie cleanse me from my sinnes, and let thy Grace bring forth in me the fruites of euerlasting life.

VIII.

LOrd, let me be obedient without arguing, humble without fayning, patient without grudging, pure without corruption, merrie without lightnesse, sad without mistrust, sober without dulnesse, true without doublenes, fearing thee without desperation, and trusting in thee without presumption.

Let

IX.

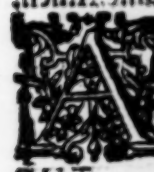
LEt me be ioyfull for nothing, but that which pleaseth thee: nor sorrowfull for any thing, but that which doth displease thee. Let my Labour be my delight, which is for thee; and let all Rest wearie me, which is not in thee.

X.

GIue me a wakingspirit, and a diligent soule, that I may seek to know thy will, and when I know it truly, may performe it faithfully, to the honour and glory of thy euer blessed Name. Amen.

THE FINALL PRAYERS.

Shill us mercifully, O Lord, in these our supplications and prayers, and dispose the way of thy seruants, toward the attainement of euerlasting salvation, that among all the changes and chances of this mortall life, they may euer bee defended by thy most gracious and ready helpe, through Christ our Lord. Amen.



Lmighty Lord and euerliuing GOD, vouchsafe wee beseech thée, to direct, sanctifie, and gouerne both our hearts and bodies in the waies of thy Lawes, & in the works of thy Commandements, that through thy

thy moſt mighty protection, both here and euer, wee may be preſerued in body and ſoule, through our Lord and Sauiour Jeſus Chriſt. Amen.

THE DOXOLOGIE.

NOw vnto the King Eternall, the immortall, inuiſible, and onely wiſe God, be honor and glory for euer and euer. Amen. 1. Tim. 1. 17.

THE END OF THE MATTINS, OR FIRST HOVRE OF PRAYER.

THE

THE DOXOLOGIE.

Now unto the King eternal, &c.
the immortal, invisible, and
only wise God, be honor and
glory for ever and ever. Amen.

THE THIRD HOVRE OF PRAYERS, OR THE MIDDLE SPACE BETWEENE SVNNE-RISING AND NOONE.

THE ANCIENT VSE OF PRAYERS AT THE THIRD HOVRE.

THE THIRD HOVRE *of the Day is commonly called by the* Italians, * THE GOLDEN HOVRE; *and in the Decrees of the Church,* Distin. 44. can. sin. *it is termed,* THE HOLY HOVRE. *A Time in a manner made sacred to Christians, euen by the holy Ghost himselfe, saith* RVPERTVS: as

* STEPH. Dvr. de Rit.

ACTS 2.

THey were all with one accord in one place; and suddenly there came a sound from heauen, and they were all filled with the holy Ghost.

☞ *Where at the fifteenth verse by those words*

words of S. PETER. [It is but the Third houre of the day.] It appeareth by that this descent of the holy Ghost was at the Third houre of Prayer; at which time and godly exercise, the Apostles were then assembled.

MARK. 15.

PILATE said vnto them, What will you then I doe vnto the King of the Iewes? They cryed againe, Crucifie him, crucifie him, &c. And it was the THIRD HOVRE. Vers. 25.

DAN. 6.

And hee kneeled three times a day before the Lord, the first of which times (saith S. CYPRIAN and S. HIEROM) hath been always vnderstood to be the THIRD HOVRE of Prayer.

CONST. CLEM. LIB. 8. CAP. 34.

LEt your Prayers bee made at the THIRD HOVRE also; for then it was that PILATE gaue sentence vpon our Lord and Sauiour to haue him crucified. MARK. 15.

THE

THE THIRD, SIXTH, AND NINTH HOURS.

The THIRD, the *sixth*, and the *ninth* HOURS, as they are the more eminent parts of the day, to distribute and distinguish the publike affaires of men; so have they been accounted the most solemne times of Prayer and diuine duties in the Church of God. For at this THIRD HOVRE were the holy Apostles met together at their deuotions, and filled with the power of the holy Ghost.

S. CYPRIAN DE ORAT. DOM.

In the Exercise of Deuotion and Prayer, we read, that the THREE CHILDREN, and the Prophet DANIEL, men strong in Faith, and victorious in Captiuitie, obserued the THIRD HOVRE of the day; a Mysterie no doubt of the Holy and Blessed TRINITY, which was afterwards to be made manifest; and a Type of the Holy Ghost's descent AT THAT VERY HOVRE.

S. BASIL. IN REG. FVS. DISP. INT. 37.

At the THIRD HOVRE of the day, let vs giue our selues to holy Supplications and Prayers, hauing in continuall remembrance, the most glorious Gift of the Holy Ghost, which was then bestowed vpon the Apostles of Christ, as they were deuoutly met together at their Prayers and holy Exercises. And let vs beseech Almighty God, that we also may bee made fit to receiue the like blessed Sanctification of the Spirit, to bee our Director and Instructor in all things that we doe.

S. HIERON. AD EVSTOCH.

Who knoweth not that the THIRD HOVRE is one of those times, which are allotted to Prayer?

IDEM DE OBITV PAVLAE.

At the THIRD, *sixth*, and *ninth* HOVRE she said her *Psalter*, and orderly perfor-

performed her Deuotions.

ISID. DE ECCL. OFF. LIB. I. C. 19.

For the seruice of the Holy and vndiuided TRINITY, are these THREE HOVRES deuoted to Prayer.

PRAYERS FOR THE THIRD HOVRE.

Ur Father which art in heauen. Hallowed be thy Name. Thy kingdom come. Thy will be done in earth as it is in heauen. Giue vs this day our daily bread. And forgiue vs our treſpaſſes, as we forgiue them that treſpaſſe againſt vs. And leade vs not into temptation: but deliuer vs from euill. Amen.

Vers.

Vers. O God make speed to saue me.
Resp. O Lord make haste to help me.

Glory be to the Father, and to the Sonne: and to the holy Ghost.
As it was in the beginning, is now, and euer shall be: world without end. Amen.

ALLELVIAH. Praise the Lord.

THE HYMNE.

VENI CREATOR.

COme Holy Ghost; our soules inspire,
And lighten with celestiall fire.
Thou the anointing Spirit art,
Who dost thy seuen-fold gifts impart.
Thy blessed vnction from aboue
Is comfort, life, and fire of loue;
Enable with perpetuall light
The dulnesse of our blinded sight.
Anoint and cheere our soyled face
With the abundance of thy grace.

Keepe

Keep far our foes: giue peace at home;
Where thou art guide, no ill can come.
Teach vs to know the Father, Sonne,
And Thee of Both to be but One.
That through the Ages all along
This may be our endlesse Song:
Praise to thy eternall merit,
Father, Sonne, and Holy Spirit.
Amen.

THE ANTIPHONA.

SHew thy seruant the light of thy countenance, and saue me for thy mercies sake.

PSAL. 15.

LOrd, who shall dwell in thy Tabernacle: or who shall rest in thy holy hill? Euen he that leadeth an vncorrupt life, and doth the thing that is right, and speaketh the truth from his heart.

3 He

3 Hee that hath vſed no deceit in his tongue, nor done euill to his neighbour: and hath not ſlandred his neighbours.

4 He that ſetteth not by himſelfe, but is lowly in his owne eyes: and maketh much of them that feare the Lord.

5 He that ſweareth vnto his neighbour, and diſappointeth him not: though it were to his owne hinderance.

6 He that hath not giuen his money vpon vſurie: nor taken reward againſt the innocent.

7 Whoſo doth theſe things: ſhall neuer fall.

Glory be to the Father, and to the Sonne: and to the holy Ghoſt.

As it was in the beginning, is now and euer ſhall be: world without end. Amen.

PSAL.

PSAL. 25.

Vnto thée, O Lord, will I lift vp my soule, my God, I haue put my trust in thee: O let me not bee confounded; neither let mine enemies triumph ouer me.

2 For all they that hope in thée, shall not bee ashamed: but such as transgresse without a cause, shall be put to confusion.

3 Shew mee thy wayes, O Lord: and teach me thy pathes.

4 Leade me forth in thy truth, and learne mee: for thou art the God of my saluation, in thée hath been my hope all the day long.

5 Call to remembrance, O Lord, thy tender mercies: and thy louing kindnesse which hath been euer of old.

6 Oh remember not the sins and

and offences of my youth: but according to thy mercie thinke thou vpon me (O Lord) for thy goodnesse.

7 Gracious and righteous is the Lord: therefore will he teach sinners in the way.

8 Them that be meeke shall he guide in iudgement: and such as be gentle, them shall he learne his way.

9 All the pathes of the Lord are mercie and truth vnto such as keepe his Couenant and his testimonies.

10 For thy Names sake, O Lord; bee mercifull vnto my sin, for it is great.

11 What man is hee that feareth the Lord: him shall hee teach in the way that he shall chuse.

12 His soule shall dwell at ease: and his seed shall inherit the land.

13 The secret of the Lord is among them that feare him: and

he

he will shew them his Covenant.

14 Mine eyes are euer looking vnto the Lord: for hee shall pluck my feete out of the net.

15 Turne thée vnto me, and haue mercy vpon me: for I am desolate and in miserie.

16 The sorrowes of my heart are enlarged: O bring thou me out of my troubles.

17 Looke vpon mine aduersitie and miserie: and forgiue me all my sinne.

18 Consider mine enemies how many they are: and they beare a tyrannous hate against me.

19 O keepe my soule, and deliuer me: let me not be confounded, for I haue put my trust in thée.

20 Let perfectnesse and righteous dealing waite vpon me: for mine hope hath been in thée.

21 De-

21 Deliuer Israel, O God: out of all his troubles.

Glory bee to the Father, and to the Sonne: and to the holy Ghost.

As it was in the beginning, is now, and euer shall bee: world without end. Amen.

PSAL. 145.

I Will magnifie thee O God, my King: and I will prayse thy Name for euer and euer.

2 Euerie day will I giue thankes vnto thee: and prayse thy Name for euer and euer.

3 Great is the Lord, and marueilous worthy to bee praised: there is no end of his greatnes.

4 One generation shall praise thy workes vnto another: and declare thy power.

5 As for me, I will be talking of thy worship: thy glorie, thy praise, and wondrous workes.

6 So that men shall speake of the might of thy marueilous acts: and I will also tell of thy greatnesse.

7 The memoriall of thine abundant kindnesse shall be shewed: and men shall sing of thy righteousnesse.

8 The Lord is gracious and mercifull: long suffering, and of great goodnesse.

9 The Lord is louing vnto euerie man: and his mercy is ouer all his workes.

10 All thy workes praise thee, O Lord: and thy Saints giue thankes vnto thee.

11 They shew the glory of thy kingdome: and talke of thy power.

12 That thy power, thy glorie, and mightinesse of thy kingdom: might be knowne vnto men.

13 Thy

13 Thy kingdome is an euerlasting kingdome: and thy dominion endureth throughout all Ages.

14 The Lord vpholdeth all such as fall: and lifteth vp all those that be downe.

15 The eies of all wait vpon thee, O Lord: and thou giuest them their meate in due season.

16 Thou openest thine hand: and fillest all things liuing with plenteousnesse.

17 The Lord is righteous in all his waies: and holy in all his workes.

18 The Lord is nigh vnto all them that call vpon him: yea, all such as call vpon him faithfully.

19 He will fulfill the desire of them that feare him: he also will heare their crie, and will helpe them.

20 The Lord preserueth all them that loue him: but scattereth abroad all the vngodly.

21 My mouth shall speake the praise of the Lord: and let all flesh giue thanks vnto his holy Name for euer and euer.

Glory bee to the Father, and to the Sonne: and to the holy Ghost.

As it was in the beginning, is now, and euer shall bee: World without end. Amen.

THE

THE BENEDICTION.

Blessed be the Lord God of Israel from everlasting, & world without end.

THE LESSON.

EPHES. 6.

TAke vnto you the whole Armour of God, that yée may be able to resist the euill day, and stand perfect in all things. Stand therefore, and your loynes gird with the truth, hauing on the Brest-plate of righteousnesse, and hauing shoes on your feete, that yée may be prepared for the Gospell of peace. Aboue all, take to you the shield of Faith, wherewith yée may quench all the fiery darts of the wicked one. Take

the Helmet of Saluation, and the ſword of the Spirit, which is the Word of God. And pray alwaies with all manner of prayer and ſupplication in the ſpirit: and watch thereunto with inſtance.

Verſ. O Lord heare my prayer.
Reſp. And let my cry come vnto thee.

THE PRAYERS.

I.

ALmightie God, which as about this Houre didſt inſtruct, and repleniſh the hearts of thy faithfull Seruants, by ſending downe vpon them the Light of thy holy Spirit: Grant me by the ſame Spirit to haue a right iudgement in all things, that I may both perceiue, and know what I ought to doe,

doe, and also haue grace and power faithfully to fulfill the same: through the merits of our Lord Iesus Christ, who was also at this Houre contented to receiue the bitter sentence of death for vs, and now liueth and reigneth with Thée in the vnitie of the same blessed Spirit, one God world without end. Amen.

II.

ALmightie God, the fountaine of all goodnesse, and the welspring of diuine Graces, who hast vouchsafed to regenerate me, being borne in sinne, by water and the Holy Ghost in the blessed Lauer of Baptisme, thereby receiuing me into the number of thine elect Children, and making mée an Heire of euerlasting life, in the Communion of thy glorious

Saints: strengthen me, I beseech thee, O Lord, with that blessed Spirit of thine, the Ghostly Comforter: and daily increase in mee thy manifold Gifts of Grace, the Spirit of Wisedome and Understanding, the Spirit of Councell and Ghostly Strength, the Spirit of knowledge and true Godlinesse, and fulfill me, O Lord, with the Spirit of thy Holy Feare, euen through him who hath sent down the Spirit vpon his Church, Jesus Christ our Lord. Amen.

The Lords Name be prayed, from the rising vp of the Sunne, vnto the going downe thereof.

THE END OF THE THIRD HOVRE.

THE SIXTH HOVRE OF PRAYER, OR MID-DAY.

THE ANCIENT CVSTOME OF PRAYER AT THE SIXTH HOVRE, OR NOONE-DAY.

* De orat. Dom.

FOr many reasons (saith S. * CYPRIAN) is the SIXTH HOVRE of Prayer obserued by deuout Christians, as being a Time that hath beene specially consecrated and aduanced thereunto, both in the old and new Testament.

PSALS

PSAL. 55. 18.

And at NOONE-TIME will I pray, and that instantly, and he shall heare my voyce.

MATTH. 27.

There they crucified him; and it was about the SIXTH HOVRE. ☞ *At which time our Saviour offered his last prayers vpon the Altar of his Crosse.*

ACTS 10. 9.

PETER went vp into his house to pray about the SIXTH HOVRE.

CLEM. CONST. LIB. 8. CAP. 34.

LEt your Prayers bee made also at the SIXTH HOVRE, for at that time was our Lord and Saviour crucified vpon the Crosse for vs.

TERTVL. DE IEIVN. CAP. 10.

The SIXTH HOVRE hath been euer ac-

accounted a ſolemne time for Deuotion and Prayer.

S. CYPRIAN DE ORAT. DOM.

Beſides, wee obſerue the SIXTH HOVRE, not onely for that we find holy men before vs to haue done the like; both in the *Old* Teſtament, as DANIEL in his chamber; and in the *New*, as PETER vpon his houſe; but alſo for that our Lord IESVS CHRIST was at THIS HOVRE exalted vpon the Croſſe, like the Serpent in the wildernes, that whoſoeuer turneth to him might bee healed.

S. BAS. IN REG. FVS. DISP. INT. 37.

When we pray at the SIXTH HOVRE, we imitate that holy Saint, who ſaid, *And at* NOONE-TIME *will I call vpon Thee.* There is an Arrow that flyeth about, and a Deuill that deſtroyeth in the NOON-DAY; fit it is we ſhould then ſeeke, and take heed to be deliuered from them.

S. ATHA-

S. ATHANAS. DE MEDITAT.

Be inſtant at Praiers with God, and worſhip him that hung vpon the croſſe for thee at the SIXTH HOVRE of the day.

S. ISIDOR. LIB. 6. ELYM. CAP. VLT.

The *Third*, the SIXTH, and the *Ninth* HOVRES, they diuide the day into euen ſpaces of time, and are therefore allotted to Prayer, that whileſt we are perhaps intent vpon other buſineſſe, and may forget our duties towards God, the VERY HOVRE when it comes, may put vs in mind thereof. And how can we doe leſſe, than THREE times in the day at leaſt (beſides Morning and Euening, which will inuite vs to prayer of themſelues) fall downe and worſhip the Bleſſed TRINITY, *Father*, *Sonne*, and *Holy Ghoſt*?

PRAYERS FOR THE SIXTH HOVRE.

OVr Father which art in heauen. Hallowed be thy Name. Thy kingdom come. Thy will be done in earth as it is in heauen. Giue vs this day our daily bread. And forgiue vs our treſpaſſes, as we forgiue them that treſpaſſe againſt vs. And leade vs not into temptation: but deliuer vs from euill. Amen.

Verſ. O God make ſpeed to ſaue me.
Reſp. O Lord make haſt to help me.

Glory bee to the Father, and to the Sonne: and to the holy Ghoſt.

As it was in the beginning, is now and euer shall be: world without end, Amen.

ALLELVIA. Praise the Lord.

THE HYMNE.

WHo more can craue
than God for me hath done?
To free a slaue
that gaue his onely Sonne.
Blest be that houre
when he repair'd my losse,
I neuer will
forget my Sauiours Crosse.

Whose death reuiues
my soule; Once was I dead,
But now I'le raise
againe my drooping head.
And singing say,
and saying sing for euer,
Blest be my Lord
that did my soule deliuer.

Amen.

THE

THE ANTIPHONA.

The Lord hath redeemed me from all my sinnes.

PSAL. 103.

Praise the Lord, O my soule: and all that is within me, praise his holy Name.

2 Praise the Lord, O my soule: and forget not all his benefits.

3 Which forgiveth all thy sin: and healeth all thine infirmities.

4 Which saveth thy life from destruction: and crowneth thee with mercy and loving kindnes.

5 Which satisfieth thy mouth with good things: making thee young and lustie as an Eagle.

6 The Lord executeth righteousnesse and judgement: for all them

them that are oppressed with wrong.

7 He shewed his waies vnto Moses: his workes vnto the children of Israel.

8 The Lord is full of compassion and mercy: long suffering and of great goodnesse.

9 Hee will not bee alway chiding: neither keepeth hee his anger for euer.

10 He hath not dealt with vs after our sinnes: nor rewarded vs according to our wickednesse.

11 For loke how high the heauen is in comparison of the earth: so great is his mercy also toward them that feare him.

12 Loke how wide also the East is from the West: so farre hath he set our sinnes from vs.

13 Yea, like as a father pitteth his owne children: euen so is the Lord merciful vnto them that feare him.

14 For he knoweth whereof we

we be made: he remembreth that we are but dust.

15 The dayes of man are but as grasse: for hee flourisheth as a floure of the field.

16 For assone as the winde goeth ouer it, it is gone: and the place thereof shall know it no more.

17 But the mercifull goodnesse of the Lord endureth for euer and euer, vpon them that feare him: and his righteousnesse vpon childrens childzen.

18 Euen vpon such as kéepe his Couenant: and thinke vpon his Commandements to doe them.

19 The Lord hath prepared his Seate in heauen: and his kingdome ruleth ouer all.

20 O prayse the Lord yée Angels of his, yée that excell in strength: yée that fulfill his Commandements, and hearken vnto the voyce of his words.

21 O

21 O prayse the Lord, all yée his hosts: yée seruants of his that doe his pleasure.

22 O speake good of the Lord, all yée works of his, in all places of his dominion: prayse thou the Lord, O my soule.

Glory bee to the Father, and to the Sonne: and to the holy Ghost.

As it was in the beginning, is now, and euer shall be: world without end. Amen.

PSAL. 116.

I Am well pleased: that the Lord hath heard the voyce of my prayer.

2 That he hath enclined his eare vnto me: therefore will I call vpon him as long as I liue.

3 The snares of death compas-

sed

sed me round about: & the paines of hell gate hold vpon me.

4 I shall find trouble and heauinesse, and I shall call vpon the Name of the Lord: O Lord, I beseech thée, deliuer my soule.

5 Gracious is the Lord and righteous: yea, our God is mercifull.

6 The Lord preserueth the simple: I was in miserie, and he helped me.

7 Turne againe then vnto thy rest, O my soule: for the Lord hath rewarded thée.

8 And why? Thou hast deliuered my soule from death: mine eyes from teares, and my féete from falling.

9 I will walk before the Lord in the Land of the liuing.

10 I beléeued, and therefore will I speak, but I was sore troubled: I said in my haste, All men are lyars.

11 What reward shall I giue vnto

vnto the Lord: for all the benefits that he hath done vnto me?

12 I will receiue the cup of saluation: and call vpon the name of the Lord.

13 I will pay my vowes now in the presence of all his people: right deare in the sight of the Lord is the death of his Saints.

14 Behold (O Lord) how that I am thy seruant: I am thy seruant, and the sonne of thine handmaid, thou hast broken my bonds in sunder.

15 I will offer vnto thée the sacrifice of thankesgiuing: and will call vpon the Name of the Lord.

16 I will pay my vowes vnto the Lord in the sight of all his people: in the Courts of the Lords house, euen in the middest of thée, O Hierusalem, Prayse the Lord.

Glory bee to the Father, and to the Sonne: and to the holy Ghost.

As

As it was in the beginning, is now, and euer shall be: world without end, Amen.

PSAL. 117.

Prayse the Lord, all yee heathen: prayse him, all ye Nations.

2 For his mercifull kindnesse is euer more and more toward vs: and the truth of the Lord endureth for euer. Prayse the Lord.

Glory bee to the Father, and to the Sonne: and to the holy Ghost.

As it was in the beginning, is now, and euer shall be: world without end, Amen.

THE

THE BENEDICTION.

BLessed is he whose vnrighteousnesse is forgiuen, and whose sin is couered.

THE LESSON.

PHIL. 2.

LEt the same mind bee in you, that was in Christ Iesus, who when hee was in the shape of God, yet made himselfe of no reputation, but humbled himselfe, and became obedient to the death, euen to the death of the Crosse. Wherefore God hath also exalted him on high, and giuen him a Name which is aboue all Names, that at the NAME OF IESVS euery knée should bow, both of

of things in heauen, and things in earth, and things vnder the earth, and that all tongues ſhould confeſſe, that Ieſus Chriſt is the Lord, vnto the prayſe of God the Father.

Verſ. I will make my prayer vnto thee, O Lord.
Reſp. In an acceptable time,

THE PRAYERS.

I.

SAue vs, O Bleſſed Sauiour of the World, who by thy Croſſe and precious blood: haſt redéemed vs, helpe vs, we beſeech thée, O God of our ſaluation.

11.

Lord Jesus Christ, the blessed Sonne of God, who hast suffered death for mee vpon the Crosse, that I might thereby be brought vnto eternall life: haue mercie on me, I beseech thee, both now and at the houre of death: and grant vnto mee thy humble seruant, with all other good people that haue this thy blessed Passion in deuout remembrance, a prosperous and godly life in this present World, and through thy Grace eternall glory in the World to come, where, with the Father and the Holy Ghost, thou liuest and reignest euer one God World without end. Amen.

THe Lords Name be praised from the rising of the Sunne, unto the going downe thereof.

THE END OF THE SIXTH HOVRE.

THE NINTH HOVRE OF PRAYER, OR MID-SPACE BE-TWEENE NOONE AND SVN-SET.

THE ANCIENT VSE OF PRAYERS AT THE NINTH HOVRE.

THat the NINTH HOVRE *also hath euer been a chosen, and a solemne time for Deuout Prayer, these places of the Holy Scripture, and the Old Fathers, will giue sufficient Testimony.*

ACTS 3.

PETER and IOHN went vp into the Temple at the NINTH HOVRE of Prayer, [*or*] at THAT HOVRE of Prayer, which is called the NINTH HOVRE.

ACTS

ACT. 10. 2.

CORNELIVS was a deuout man, and one that feared God with all his house, who gaue much Almes to the people, and prayed to God continually. He saw in a manifest Vision, and it was at the NINTH HOVRE of the day, an Angel of God comming vnto him, who said; CORNELIVS, thy Prayers and thine Almes are come vp for a memoriall before God.

MAT. 27. 50.

And at the NINTH HOVRE, IESVS cryed with a loud voyce, and yeelded vp the Ghost.

CLEM. CONST. LIB. 8. CAP. 34.

WEE obserue also the NINTH HOVRE of Prayer, for that at this time the Sunne was darkened, and the earth shaken with horror, as being not able to suffer, or to looke vpon those bitter cruelties of the

Iewes, wherewith the God of Heauen and Earth was despighted.

S. CYPR. DE ORAT. DOM.

Our Lord and Sauiour was crucified vpon his Crosse at the sixth Houre of the day, and there being tormented three long houres together, at the NINTH HOVRE hee made perfect our Redemption, and yeelded vp his owne life, to saue ours. So mysterious were these Times of prayer, which holy men of old had chosen for the exercise of their pietie.

S. BASIL. IN REG. INT. 37.

The Apostles themselues haue taught vs how fit and needfull our Prayers are at the NINTH HOVRE of the day; an Houre which PETER and IOHN obserued, wherein to goe vp to the very Temple and pray: it beeing a sacred memoriall also of that time when our Lord IESVS was put to death, that he might keepe vs from death.

S. HIER.

S. HIER. IN DAN. 6.

The Church hath euer been accustomed, to interpret one of the Prophets Times of Prayer, to bee the NINTH HOVRE, and to obserue it accordingly.

RAB. MAVR. L. 2. DE IVST. CL. CAP. 6.

The NINTH HOVRE of the day is therefore accounted a solemne and a sacred time among vs, that remembring how Christ at that hour commended vp his Spirit into the hands of his Father, we also with deuout Prayers and Supplications might yeeld vp vnto him both our soules and bodies as a liuing sacrifice, &c.

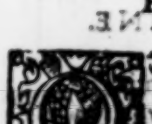
RVB. LIB. I. DE DIVOT.

CAP. 5.

AT THIS HOVRE did the Sacrament of the Church flow from the side of our Sauiour, the Blood wherby we are redeemed, and the Water wherwith we are regenerate: IESVS yeelded vp the ghost, the Theefe was admitted into Paradise, the Labourers sent into the Vineyard, and forgiueneſſe of sinnes promised to them that repent and conuert vnto Christ, euen at the LAST HOVRE of the day. Pray we therefore with all Supplication, &c.

PRAY-

PRAYERS FOR THE NINTH HOVRE.



Ur Father which art in heauen, Hallowed be thy Name. Thy kingdom come. Thy will be done in earth as it is in heauen. Giue vs this day our daily bread. And forgiue vs our trespasses, as we forgiue them that trespasse against vs. And leade vs not into temptation: but deliuer vs from euill. Amen.

Vers. O God make speed to saue me.
Resp. O Lord make hast to help me.

Glory bee to the Father, and to the Sonne: and to the holy Ghost.

As it was in the beginning, is
now and euer shall be: World
without end. Amen.

ALLELVIA. Praise the Lord.

THE HYMNE.

O Thou God Almighty,
Father of all mercy,
Fountaine of all pitty,
Grant we beseech thee,
Of thy great clemency,
On vs to haue mercy,
Now and at the houre of death,
Amen.

THE ANTIPHONA.

AND now Lord, what is my hope? Truely my hope is euen in thee.

PSAL. 34.

I Will alway giue thankes vnto the Lord: his prayse shal euer be in my mouth.

2 My soule shall make her boast of the Lord: the humble shall hears thereof, and be glad.

3 O prayse the Lord with me: and let vs magnifie his Name together.

4 I sought the Lord, and hée heard me: yea, hee deliuered mée out of all my fears.

5 They had an eye vnto him, and were lightned: and their faces were not ashamed.

6 Loe,

6 Loe, the poore cryeth, and the Lord heareth him: yea, and saueth him out of all his troubles.

7 The Angell of the Lord tarieth round about them that feare him: and deliuereth them.

8 O taste and see how gracious the Lord is: blessed is the man that trusteth in him.

9 O feare the Lord, ye that be his Saints: for they that feare him lacke nothing.

10 The Lyons doe lacke, and suffer hunger: but they which seek the Lord, shall want no manner of thing that is good.

11 Come ye children, and hearken vnto mee: I will teach you the feare of the Lord.

12 What man is hee that luſteth to liue, and would faine see good dayes: keepe thy tongue from euill, and thy lips that they speake no guile.

13 Eschew euill, and doe good: seeke peace, and ensue it.

14 The

14 The eyes of the Lord are ouer the righteous: and his eares are open vnto their prayers.

15 The countenance of the Lord is against them that doe euill: to roote out the remembrance of them from the earth.

16 The righteous cry, and the Lord heareth them: and deliuereth them out of all their troubles.

17 The Lord is nigh vnto them that are of a contrite heart: and will saue such as be of an humble spirit.

18 Great are the troubles of the righteous: but the Lord deliuereth him out of all.

19 He keepeth all his bones: so that not one of them is broken.

20 But misfortune shall slay the vngodly: and they that hate the righteous shall be desolate.

21 The Lord deliuereth the soules of his seruants: and all they that put their trust in him shall

shall not be destitute.

Glory be to the Father, and to the Sonne, and to the holy Ghost.

As it was in the beginning, is now, and ever shall be, world without end. Amen.

Psalm. 46.

GOd is our hope and strength: a very present helpe in trouble.

2 Therefore will wee not feare though the earth be moued: and though the hills bee carried into the midst of the Sea.

3 Though the waters thereof rage, and swell: and though the mountaines shake at the tempest of the same.

4 The riuers of the floods thereof shall make glad the Citie of

God:

God: the holy place of the Tabernacle of the most Highest.

5 God is in the middest of her, therefore shall she not bee removed: God shall helpe her, and that right early.

6 The heathen make much adoe, and the kingdomes are moved: but God hath shewed his voyce, and the earth shall melt away.

7 The Lord of hosts is with vs: the God of Jacob is our refuge.

8 O come hither, and beholde the workes of the Lord: what destruction hee hath brought upon the earth.

9 He maketh warres to cease in all the World: he breaketh the bow, and knappeth the speare in sunder, and burneth the chariots in the fire.

10 Bee still then, and knowe that I am God: I will bee exalted among the heathen, and I will

will be exalted in the earth.

11 The LORD of hosts is with us: the God of Jacob is our refuge.

Glory be to the Father, and to the Sonne: and to the holy Ghost.

As it was in the beginning, is now and ever shall be: world without end. Amen.

PSALM 54.

SAue mee, O God, for thy Names sake: and auenge me in thy strength.

2 Heare my prayer, O God: and hearken vnto the words of my mouth.

3 For strangers are risen vp against me: and tyrants (which haue not God before their eyes) seeke after my soule.

4 Behold, God is my helper:

the

the Lord is with them that vp-
hold my soule.

5 He shall reward euill vnto
mine enemies: destroy thou them
in thy truth.

6 An offering of a free heart
will I giue thee: and praise thy
Name (O Lord) because it is so
comfortable.

7 For hee hath deliuered mée
out of all my trouble: and mine
eye hath seene his desire vpon
mine enemies.

Glory bee to the Father, and to
the Sonne: and to the holy
Ghost.

As it was in the beginning, is
now, and euer shall bee: world
without end. Amen.

THE

THE BENEDICTION.

BLessed are the mercifull, for they shall obtaine mercie.

THE LESSON.

EPHES. 5. Rom. 12.

BE ye therefore followers of God as deare children: and walke in loue, euen as Christ hath loued vs, and gaue himselfe for vs an offering, and a sacrifice of a sweete smelling sauour vnto God. Offer vp your bodies as a liuing sacrifice, holy and acceptable vnto God, which is your reasonable seruice of God. And fashion not your selues like vnto this World.

Verse.

Vers. The Lord is loving vnto euerie man.

Resp. And his mercy is ouer all his woorkes.

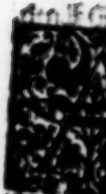
THE PRAYERS.

I.

HEare me, O Lord, and remember now that hours, in which thou didst once commend thy blessed Spirit into the hands of thy heauenly Father; when with a torne Body, and a broken Heart thou didst shew forth the bowels of thy mercie, & die for vs. I beseech thee, O Thou Brightnesse and Image of God, so to assist me by this thy most precious death, that being dead vnto the World, I may

may live onely vnto thée: and at the last houre of my departing from this mortall life, I may commend my soule into thy hands, and thou mayest receiue me into life immortall, there to reigne with thée for euer and euer. Amen.

VI.



Almighty God, who of thy tender loue towards man, hast sent our Sauiour Christ, to suffer death vpon the Crosse for vs, that all mankind should follow the example of his great humility: mercifully grant that we, who haue this his most precious Death and Passion in continuall remembrance, may both follow the example of his patience, and be made partakers of his

his glorie, through the same Jesus Christ our Lord. Amen.

The Lords Name be praysed.

THE END OF THE NINTH HOVRE.

Die gloria. through the Lamb to
the Christ our L. &c. Amen.

The Lord's Name be praised.

THE END OF THE
MARTIN HOYAR.

PRAYERS
AT
THE VESPERS,
OR
TIME OF
EVENSONG.

THE ANCIENT VSE OF EVENING PRAYER

THe MORNING *began, the* THREE HOVRES *continued, and the* EVENING *ends our day. Neither is any worke wee take in hand like to prosper, vnlesse it be begun, continued, and ended in Him, who must prosper vs with his gracious fauour, and further vs with his continuall helpe.*

In which regard, the very Heathens, who knew not how to serue God aright, yet thus much they knew, that in the MORNING *and the* EVENING *there was a seruice to bee giuen him, and they acknowledged it euery mans duty to performe the same.*

*Plato. de legibus.

Besides,

Besides, in the * Old *Law, the* EVENING *was a speciall time appointed by God himselfe for the offering vp of solemne Sacrifice: and in the* * New, *Christ chose it for the institution of his Blessed Supper; a Time also wherin his bruised* * *Body was taken downe from the Crosse, and laid vp in the Graue. Which being all the sacred mysteries of our Christian Religion, and the* * *Time it selfe most naturally inuiting, and admonishing vs to Contemplation and Prayer; needs must they bee either inducunt, or somewhat worse, that will not duly obserue* THIS HOVRE *of Gods seruice. The Testimonies and Examples of Holy men are these.*

*Exo.12.6 Nu.28.4. *Mat.26. 20. *Mat.27. 57. * Isid. Etym. lib.6.

GEN.24.63.

AND ISAAC went out to meditate, or to pray, in the EVENING.

EXOD.12.6.

And the whole multitude of the people shall offer it in sacrifice, at the EVENING.

NVMB. 28. 2. & 4.

My Sacrifices yee shall observe to offer to me in their due season: in the EVENING ye shall offer, &c.

PSAL. 55. 18.

In the EVENING will I pray, and he shall heare my voyce.

PSAL. 65. 8.

Who makest the outgoings of the morning, and EVENING to praise thee.

PSAL. 141. 2.

Let my prayer be set forth in thy sight as the Incense: and let the lifting vp of my hands be as an EVENING SACRIFICE.

MAT. 26. 20.

In the EVENING he sate downe with the Twelue. And whilest they were at supper, Iesus tooke Bread and blessed it, &c.

MARK.

MARK. 13. 35.

Watch yee therefore, for yee know not when the Lord of the house will come, whether in the EVENING, or at midnight, &c.

CLEM. CONST. LIB. 8. CAP. 34.

LEt your deuout Prayers bee made also in the EVENING with thanksgiuing vnto God, who hath giuen you THE NIGHT, wherein to rest from your daily labours.

CONCIL. LAODIC. CAN. 18.

And it is fit, the same order of Prayer should be obserued in the VESPERS, or the EVEN-SONG of the Church.

S. BASIL. ORAT. IN S. LVCIF.

When thou lookest vpon the Heauens, and beholdest the beautie of the Starres, adore Him that in his wisedome made them all for thee. When

the day is ended, and THE NIGHT approcheth on, fall downe and worship Him, who made both the day and the NIGHT, to giue thee ioy and rest.

S. AMBROS. LIB. 3. EP. II.

I began to think vpon that *Versicle*, which wee had vsed a little before in our EVEN-SONG.

S. HIER. AD EVSTOCH.

The EVENING is a common and vsuall Time of Prayer with all men.

ISID. CAP. 20. DE ECCL. OFF. L. 1.

In honour and memory of those great Mysteries, which at THIS TIME haue been performed for vs, do we present our selues with the Sacrifice of Prayers and Thanksgiuing, before the presence of Almightie God.

PRAY-

PRAYERS FOR THE EVENING

OUr Father which art in heauen. Hallowed be thy Name. Thy kingdom come. Thy will be done in earth as it is in heauen. Giue vs this day our daily bread. And forgiue vs our trespasses, as we forgiue them that trespasse against vs. And leade vs not into temptation: but deliuer vs from euill. Amen.

Vers. O God make speed to saue me.

Resp. O Lord make haste to help me.

Glory be to the Father, and to the Sonne, and to the holy Ghost.

As it was in the beginning, is
now, and euer shall be: world
without end. Amen.

ALLELVIA. Praise the Lord.

THE HYMNE.

BLessed Saniour, Lord of all,
Vouchsafe to heare vs whē we call:
And now to those propitious be,
That in Prayer bow to Thee:
Still to be kept from misery.

Great Ruler of the Day and Night,
On our darknesse cast thy Light:
And let thy Passion pardon winne
For what we haue offended in
Thought, or word, or deed of sinne.

And as thy Mercy wipes away
What we haue done amisse to day:
So now the night restores againe,
Our Bodies & our Soules retaine,
From being soyld with sinful staine.

Let

Let not dull sleepe oppresse our eyes,
Nor vs the enemie surprise:
Nor fearefull dreames our minds affright,
While the blacknes of the Night,
Holds from vs the cheareful Light.

To Thee who dost by Rest renue
Our wasted strength, we humbly sue,
That when we shal vnloose our eies,
Pure and chast we may arise,
And make our Morning Sacrifice.

Honour, Lord, to thee be done,
O Thou Blessed Virgins Sonne;
With the Father, and the Spirit,
As is thine eternall merit,
Euer and euer to inherit. Amen.

The Antiphona.

He hath made the out-goings of the Morning and Euening to prayse Him.

Psal. 111.

I Will giue thanks vnto the Lord with my whole heart: secretly among the faithfull, and in the Congregation.

2 The workes of the Lord are great: sought out of all them that haue pleasure therein.

3 His worke is worthy to be praysed, and had in honour: and his righteousnesse endureth for euer.

4 The mercifull and gracious Lord hath so done his marueilous workes: that they ought to be

he had in remembrance.

5 He hath given meate vnto them that feare him: he shall euer be mindfull of his Couenant.

6 He hath shewed his people the power of his workes: that he may giue them the heritage of the Heathen.

7 The workes of his hands are veritie and iudgement: all his Commandements are true.

8 They stand fast for euer and euer: and are done in truth and equitie.

9 He sent redemption vnto his people: he hath commanded his Couenant for euer, holy and reuerend is his Name.

10 The feare of the Lord is the beginning of wisedome: a good vnderstanding haue all they that do thereafter, the prayse of it endureth for euer.

Glory bee to the Father, and to the Sonne: and to the holy Ghost.

As it was in the beginning, is now, and euer shall be: world without end. Amen.

PSAL. 112.

BLessed is the man that feareth the Lord: he hath great delight in his commandements.

2 His seed shall be mightie vpon earth: the generation of the faithful shall be blessed.

3 Riches and plenteousnesse shall bee in his house: and his righteousnesse endureth for euer.

4 Vnto the godly there ariseth vp light in the darknesse: hee is mercifull, louing and righteous.

5 A good man is mercifull, and lendeth: and will guide his words with discretion.

6 For he shall neuer bee moued: and the righteous shall bee had.

had in an euerlasting remembrance.

7 Hee will not bee afraid for any euill tidings: for his heart standeth fast, and beleeueth in the Lord.

8 His heart is stablished, and will not shrinke: vntill he see his desire vpon his enemies.

9 Hee hath dispersed abroad, and giuen to the poore: and his righteousnesse remaineth for euer, his horne shall bee exalted with honor.

10 The vngodly shall see it, and it shall grieue him: he shall gnash with his teeth, & consume away, the desire of the vngodly shall perish.

Glory bee to the Father, and to the Sonne: and to the holy Ghost.

As it was in the beginning, is now, and euer shall be: world without end. Amen.

PSAL.

PSAL. 141.

LOrd, I call upon thee, haste thee vnto mee: and consider my voyce when I crie vnto thée.

2 Let my prayer be set foorth in thy sight as the incense: and let the lifting vp of my hands bee an euening sacrifice.

3 Set a watch (O Lord) before my mouth: and keepe the doore of my lips.

4 O let not mine heart be enclined to any euill thing: let mée not bee occupied in vngodly workes with the men that worke wickednesse, lest I eate of such things as please them.

5 Let the righteous rather smite me friendly: and reproue me.

6 But let not their precious

balmes

balmes breake mine head: yea, I will pray yet against their wickednesse.

7 Let their Iudges bee ouerthrowne in stony places: that they may heare my words, for they are swéet.

8 Our bones lie scattered before the pit: like as when one breaketh and heweth wood vpon the earth.

9 But mine eyes looke vnto thee, O Lord God: in thee is my trust, O cast not out my soule.

10 Keepe me frō the snare which they haue laid for me: and from the traps of the wicked dooers.

11 Let the vngodly fall into their owne nets together: and let me euer escape them.

Glory bee to the Father, and to the Sonne: and to the holy Ghost.

As it was in the beginning, is now, and euer shall bee: world without end. Amen.

THE

THE BENEDICTION.

BLessed are the pure in heart, for they shall see God.

THE LESSON.

MARK. 13.

Take heed, watch and pray: for yee know not when the time is. For the Sonne of man is as one taking a farre journey, who left his house, and gaue authoritie to his seruants, and to euerie man his worke, and commanded the porter to watch. Watch yée therefore, for ye know not, when the Maister of the house will come, at Euen, or at Midnight, or at the Cock crowing, or in the Morning: lest if hee come suddenly, hee find you sleeping.

And

And what I say vnto you, I say vnto all, Watch. * At that time Jesus said: Come vnto me e all yee that are laboured, and sore trauailed, and I will giue you Rest. Take my yoke vpon you, (my yoke is easie, and my burden light,) and learne of me, for I am meeke and lowly in heart, and yee shall find rest vnto your soules.

*MAT. 11.

THE MAGNIFICAT OF THE BLESSED VIRGIN MARIE.

My soule doth magnifie the Lord: and my spirit hath reioyced in God my Sauiour.

For he hath regarded the lowlines of his handmaiden.

For

For behold from henceforth all generations shall call me blessed.

For hee that is mighty hath magnified mee: and holy is his Name.

And his mercy is on them that feare him: throughout all generations.

He hath shewed strength with his arme: he hath scattered the proud in the imagination of their hearts.

He hath put downe the mighty from their seate: and hath exalted the humble and meeke.

He hath filled the hungry with good things: and the rich hee hath sent emptie away.

Hee remembring his mercy hath holpen his servant Israel: as hee promised to our forefathers, Abraham, and his seed for ever.

Glory bee to the Father, and to the

the Sonne: and to the holy Ghost.

As it was in the beginning, is now, and euer shall be: world without end. Amen.

THE PRAYERS.

I.

O God from whom all holy desires, all good counsels, and all iust workes do proceed, giue vnto thy seruants that peace which the world cannot giue, that both our hearts may bee set to obey thy commandements, and also that by thee we being defended from the feare of our enemies, may passe our time in rest and quietnes, through the merits of Iesus Christ our Sauiour. Amen.

Almighty

II.

Almightie God, the Fountaine of all wisedome, which knowest our necessities before we aske, and our ignorance in asking, we beseech thée to haue compassion vpon our infirmities, and those things which for our vnworthinesse we dare not, and for our blindnesse we cannot aske, mercifully to giue vs for the worthinesse of thy Sonne Iesus Christ our Lord. Amen.

III.

O Lord our heauenly Father, Almightie and euerliuing God, by whose prouidence both the day and the night are gouerned: vouchsafe, we beseech thée, as thou hast

hast this day preserued vs by thy goodnesse, so stil this night to shadow vs vnder the blessed wings of thy most mighty protection, and to couer vs with thy heauenly mercy, that neither the powers of darknesse may haue any power ouer vs, nor the workes of darknesse ouertake vs, but that we being armed with thy defence, may be preserued from all vncleannesses which may hurt the body, & from all wicked thoughts which may assault and defile the soule, through Iesus Christ our Lord. Amen.

IV.

O Thou that art the Light eternall, and the Sonne of Righteousnesse, euermore arising, and neuer going downe, giuing life, and food, and gladnesse vnto all things: mercifully vouchsafe to shine vpon me, and cast thy blessed beames vpon the darkenesse of my vnderstanding, and the blacke mists of my sinnes and errors, for thy onely merits, who art alone my Seauiour Iesus Christ our Lord. Amen.

The Lords Name is praised from the rising vp of the Sunne, vnto the going downe thereof.

THE END OF THE PRAYERS AT EVENING.

THE COMPLINE, OR FINAL PRAYERS TO BE SAID BEFORE BED-TIME.

PSAL. 132. 4

I Will not suffer mine eies to SLEEPE, nor mine eie-lids to SLVMBER, nor the temples of my head to take any REST; vntill I find out a place for the habitation of the Lord.

S. CRETE

DEVM.

Tell me, with what confidence canst thou lie downe to sleepe, and depasse awey the black darknes of the night? With what feareful and ougly dreames shall thy soule (thinkest thou) be troubled, vnlesse thou shalt first arme thy selfe against such delusions and feares, by strong and deuout Prayers? Lest the wicked Spirits find thee without such a guard, and presently thou becommest a prey vnto them: Let them but spie thee at thy Prayers, and presently like frighted Theeues they runne a-

I

The

THE PRAYERS.

THE ANTIPHONA.

GOd be merciful unto us, and bleſſe us, and cauſe us the light of his countenance, and be merciful unto us.

PSAL. 91.

℣ To be ſaid at this time, according to the direction of Saint Basil in reg.

WHo ſo dwelleth under the defence of the moſt High, ſhall abide under the ſhadow of the Almighty.

2 I will ſay unto the Lord, Thou art my hope, and my ſtrong hold: my God, in him will I truſt.

3 For he ſhall deliver thee from the

the snare of the hunter: and from the noisome Pestilence.

4 Hee shall defend thee vnder his wings, and thou shalt bee safe vnder his feathers: his faithfulnesse and truth shall bee thy shield and buckler.

5 Thou shalt not bee afraid for any terror by night: nor for the arrow that flyeth by day.

6 For the Pestilence that walketh in the darkenesse: nor for the sickenes that destroyeth in the noone day.

Glory be to the Father, and to the Sonne: and to the holy Ghost.

As it was in the beginning, is now, and euer shall be: world without end. Amen.

THE

THE LESSON.

I. PETER.

BE sober and watch, because your adversarie the diuell goeth about like a roaring Lion, seeking whom he may deuoure. And the day of the Lord will come as a theefe in the night, in the which the Heauens shall passe away with a great noise, and the Elements shall melt with feruent heate. Seeing then that all these things shalbe dissolued, what manner of persons ought we to bee in all holy conuersation and godlinesse?

THE SONG OF SIMEON,

CALLED

NUNC DIMITTIS.

ORD, now lettest thou thy seruant depart in peace: according to thy word.

For mine eyes haue seene: thy saluation.

Which thou hast prepared: before the face of all people.

To bee a Light to lighten the Gentiles: and to be the Glory of thy people Israel.

Glory bee to the Father, and to the Sonne: and to the holy Ghost.

As it was in the beginning, is now, and euer shall bee: world without end. Amen.

THE

THE CREED.

I Beleeue in God the Father Almightie, Maker of heauen and earth. And in Iesus Christ his onely Sonne our Lord, which was conceiued by the holy Ghost, borne of the Virgin Mary, suffered vnder Pontius Pilate, was crucified, dead and buried, he descended into hell, the third day he rose againe from the dead, he ascended into heauen, and sitteth on the right hand of God the Father Almightie: from thence hee shall come to iudge both the quick and the dead. I beleeue in the holy Ghost, the holy Catholike Church, the Communion of Saints, the forgiuenesse of sinnes, the resurrection of the body, and the life euerlasting. Amen.

Lord haue mercy vpon vs.
Christ haue mercy vpon vs.
Lord haue mercy vpon vs.

Our Father which art in Heauen, hallowed be thy Name. Thy kingdom come. Thy will be done in earth, as it is in heauen. Giue vs this day our daily bread. And forgiue vs our trespasses, as we forgiue them that trespasse against vs. And leade vs not into temptation. But deliuer vs from euill. Amen.

The Day is thine, and the Night is thine: Thou art worthy, O Lord to receiue honour, and prayse, and worship for euermore.

THE

THE PRAYERS.

I.

MErciſull Lord, who of thine abundant goodneſſe toward vs, haſt made the day to trauaile in, and ordained the night wherein to take our reſt: graunt vs ſuch reſt of body, y we may continually haue a waking ſoule, to watch for the time when our Lord ſhall appeare to deliuer vs from this mortall life. Let no daine or wandring fancie trouble vs: let our ghoſtly enemies haue no power ouer vs, but let our minds be ſet wholly vpon thy preſence, to loue, and feare, and reſt in Thee alone: that being refreſhed with a moderate and ſober ſléepe, wee may riſe vp againe with chearefull ſtrength and glad-

nesse, to serue thée in all good workes, through Jesus Christ our Lord. Amen.

II.

LIghten our darkenesse, we beseech thée (O Lord) and by thy great mercy defend us from all perils and dangers of this night, for the loue of thy onely Son our Sauiour Jesus Christ. Amen.

THE BENEDICTION.

GOd the Father bless me: God the Sonne defend me: God the holy Ghost preserue me now and for euer. Amen.

PRAY-

PRAYERS AT BED-TIME.

AN ADMONITION BEFORE WE GOE TO SLEEPE.

PErmit not sluggish sleepe
to close your waking eye,
Till that with iudgement deepe,
your daily deeds you trye.
He that his sins in conscience keepes,
when he to quiet goes
More desperate is than he that sleepes
amidst his mortall foes.

WHEN WE ENTER INTO OVR BED.

IN the Name of our Lord Iesus Christ. (who was crucified vpon his Crosse, and laid into his graue for me,) I lay me downe to rest; He blesse mee, keepe mee, and saue mee; raise me vp againe, and bring me at last to life eternall. Amen.

AS WE LIE DOWNE TO SLEEPE.

AT Night lie downe,
prepare to haue
Thy sleepe thy death,
thy bed thy graue.
Awake, arise,
thinke that thou hast
Thy life but lent,
thy breath a blast.

I.

I will lay me downe in peace, and take my rest, for it is thou Lord onely that makest mee dwell in safety.

Haue

II.

HAue mercy vpon me, O Lord, now, and at the houre of death.

III.

PReserue mee while I am waking, and defend mee when I am sleeping, that my soule may continually watch for thee, and both body and soule may rest in thy peace for euer. Amen, Amen, Amen.

THE END OF THE LAST HOVRE AT NIGHT.

THE SEVEN PENITENTIALL PSALMES,

WITH

THE LETANIE

AND

SVFFRAGES.

THE
SEVEN
PENITENTIAL
PSALMS,
WITH
THE LETANIE
AND
SUFFRAGES

THE SEVEN PENITENTIAL PSALMES,

To be used in times of Penance, Fasting, Affliction, or Trouble; or at any other time, as private Devotion shall move.

REmember not, Lord, our offences, nor the offences of our forefathers, neither take thou vengeance of our sinnes: spare us good Lord, spare thy people, whom thou hast redeemed with thy most precious blood, and be not angry with us for ever.

PSAL.

PSALME 6.

Domine ne in furore.

O Lord, rebuke me not in thine indignation: neither chasten mee in thy displeasure.

2 Haue mercy vpon me, O Lord, for I am weake: O Lord heale me, for my bones are vexed.

3 My soule is also sore troubled: but Lord, how long wilt thou punish me?

4 Turne thee, O Lord, and deliuer my soule: O saue me for thy mercies sake.

5 For in death no man remembreth thee: and who will giue thee thankes in the pit?

6 I am wearie of my groaning, euery night wash I my bed, and water my couch with my teares.

7 My beautie is gone for very trouble:

trouble: and worne away, because of all mine enemies.

8 Away from me, all yée that worke vanitie: for the Lord hath heard the voyce of my weeping.

9 The Lord hath heard my petition: the Lord will receive my prayer.

10 All mine enemies shall be confounded and sore vexed: they shall be turned backe, and put to shame suddenly.

Glory be to the Father, and to the Sonne: and to the holie Ghost.

As it was in the beginning, is now, and ever shall be: world without end. Amen.

PSAL.

PSAL. 32.

Beati quorum.

BLessed is he whose vnrighteousnesse is forgiuen: and whose sinne is couered.

2 Blessed is the man, vnto whom the Lord imputeth no sin: and in whose spirit there is no guile.

3 For while I held my tongue: my bones consumed away through my daily complaining.

4 For thy hand is heauie vpon me day and night: and my moysture is like the drought in Summer.

5 I will knowledge my sinne vnto thée: and mine vnrighteousnesse haue I not hid.

6 I said, I will confesse my sinnes vnto the Lord; and so thou for-

forgauest the wickednesse of my sinne.

7 For this shall euery one that is godly, make his prayer vnto thee in a time when thou mayest be found: but in the great waterflouds they shall not come nigh him.

8 Thou art a place to hide mee in, thou shalt preserue me from trouble: thou shalt compasse mee about with songs of deliuerance.

9 I will informe thee, and teach thee in the way wherein thou shalt goe: and I will guide thee with mine eye.

10 Be ye not like to horse & mule, which haue no vnderstanding: whose mouthes must be holden with bit and bridle, lest they fall vpon thee.

11 Great plagues remaine for the vngodly: but whoso putteth his trust in the Lord, mercy embraceth him on euery side.

12 Be glad, O ye righteous, and

and reioyce in the Lord: and bee ioyfull, all yee that are true of heart.

Glory bee to the Father, and to the Sonne: and to the holy Ghost.

As it was in the beginning, is now and euer shall be, world without end. Amen.

PSAL. 38.

Domine ne in furore.

PUt mee not to rebuke (O Lord) in thine anger: neither chasten mee in thine heauie displeasure.

2 For thine Arrowes sticke fast in me: and thy hand presseth me sore.

3 There is no health in my flesh, because of thy displeasure: neither is there any rest in my bones, by reason of my sinne,

4 For

4 For my wickednesses are gone ouer my head: and are like a sore burden, too heauie for me to beare.

5 My wounds stinke, and are corrupt: through my foolishnesse.

6 I am brought into so great trouble and miserie: that I goe mourning all the day long.

7 For my loines are filled with a sore disease: and there is no whole part in my body.

8 I am feeble and sore smitten: I haue roared for the very disquietnesse of my heart.

9 Lord, thou knowest all my desire: and my groaning is not hid from thee.

10 My heart panteth, my strength hath failed me: and the sight of mine eies is gone from me.

11 My louers and my neighbours did stand looking vpon my trouble: and my kinsmen stood afarre off.

12 They

12 They also that sought after my life, laid snares for mee: and they that went about to doe me euill, talked of wickednesse, and imagined deceit all the day long.

13 As for me, I was like a deafe man, and heard not: and as one that is dumbe, which doth not open his mouth.

14 I became euen as a man that heareth not: and in whose mouth are no reproofes.

15 For in thee, O Lord, haue I put my trust: thou shalt answer for me, O Lord my God.

16 I haue required that they (euen mine enemies) should not triumph ouer mee: for when my foot slipt, they reioyced greatly against me.

17 And I truly am set in the plague: and my heauinesse is euer in my sight.

18 For I will confesse my wickednesse: and bee sorrie for my sinne.

19 But

19 But mine enemies liue, and are mightie: and they that hate me wrongfully, are many in number.

20 They also that reward euill for good, are against me: because I follow the thing that good is.

21 Forsake me not, O Lord my God: be not thou farre from me.

22 Haste thee to helpe me: O Lord God of my saluation.

Glory bee to the Father, and to the Sonne: and to the holy Ghost.

As it was in the beginning, is now and euer shall be: World without end. Amen.

PSAL.

Psal. 51.

Miserere mei Deus.

HAue mercy vpon me, O God, after thy great goodnesse: according to the multitude of thy mercies doe away mine offences.

2 Wash mee thoroughly from my wickednesse: and cleanse me from my sinne.

3 For I knowledge my faults: and my sinne is euer before me.

4 Against thee, onely haue I sinned, and done this euill in thy sight: that thou mightest be iustified in thy saying, and cleare when thou art iudged.

5 Behold, I was shapen in wickednesse: and in sinne hath my mother conceiued me.

6 But loe, thou requirest truth in

in the inward parts: and shalt make me to vnderstand wisdome secretly.

7 Thou shalt purge me with hyssope, and I shall be cleane: thou shalt wash me, and I shall be whiter than snow.

8 Thou shalt make me heare of ioy and gladnesse: that the bones which thou hast broken may reioyce.

9 Turne thy face from my sinnes: and put out all my misdeeds.

10 Make mee a cleane heart (O God:) and renew a right spirit within me.

11 Cast mee not away from thy presence: and take not thy holy Spirit from me.

12 O giue mee the comfort of thy helpe againe: and stablish me with thy free Spirit.

13 Then shall I teach thy wayes vnto the wicked: and sinners shalbe conuerted vnto thee.

14 De-

14 Deliuer me from blood-guiltinesse, O God, thou that art the God of my health: and my tongue shall sing of thy righteousnesse.

15 Thou shalt open my lippes (O Lord:) and my mouth shall shew forth thy prayse.

16 For thou desirest no sacrifice, else would I giue it thee: but thou delightest not in burnt offerings.

17 The sacrifice of God is a troubled spirit: a broken and contrite heart (O God) shalt thou not despise.

18 O be fauourable and gracious vnto Sion, build thou the walls of Jerusalem.

19 Then shalt thou be pleased with the sacrifice of righteousnesse, with the burnt offerings and oblations, then shall they offer young bullocks vpon thine Altar.

Glory bee to the Father, and to the Sonne, and to the holy Ghost.

As it was in the beginning, is now, and ever shall bee; world without end. Amen.

PSAL. 102.

Domine exaudi.

HEare my prayer, O Lord: and let my crying come vnto thee.

2 Hide not thy face from me in the time of my trouble: encline thine eares vnto mee when I call, O heare me, and that right sone.

3 For my dayes are consumed away like smoke; and my bones are burnt vp as it were a fire-brand.

4 My heart is smitten downe,

and withered like graſſe: ſo that I forget to eate my bread.

5 For the voyce of my groaning: my bones will ſcarce cleaue to my fleſh.

6 I am become like a Pelicane in the Wildernesse: and like an Owle that is in the Deſart.

7 I haue watched, and am euen as it were a Sparrow: that ſitteth alone vpon the houſe top.

8 Mine enemies reuile me all the day long: and they that are mad vpon me, are ſworne together againſt me.

9 For I haue eaten aſhes as it were bread: and mingled my drinke with weeping.

10 And that becauſe of thine indignation and wrath: for thou haſt taken mee vp, and caſt mee downe.

11 My dayes are gone like a ſhadow: and I am withered like graſſe.

12 But thou (O Lord) ſhalt

endure

endure for euer: and thy remembrance throughout all generations.

13 Thou shalt arise and haue mercy on Sion: for it is time that thou haue mercy vpon her, yea, the time is come.

14 And why? thy seruants thinke vpon her stones: and it pitieth them to see her in the dust.

15 The heathen shall feare thy Name, O Lord: and all the kings of the earth thy Maiestie.

16 When the Lord shall build vp Sion: and when his glory shal appeare.

17 When he turneth him vnto the prayer of the poore destitute: and despiseth not their desire.

18 This shall bee written for those that come after: and the people which shall be borne, shall praise the Lord.

19 For he hath looked downe from his Sanctuarie: out of the

Heauens did the Lord behold the earth.

20 That hee might heare the mournings of such as bee in captiuitie: and deliuer the children appointed vnto death.

21 That they may declare the Name of the Lord in Sion: and his worship at Ierusalem.

22 When the people are gathered together: and the kingdomes also to serue the Lord.

23 Hee brought downe my strength in my iourney: and shortned my dayes.

24 But I said, O my God, take me not away in the midst of my age: as for thy yeares, they endure throughout all generations.

25 Thou Lord in the beginning hast laid the foundation of the earth: and the Heauens are the worke of thy hands.

26 They shall perish, but thou shalt endure; they all shall waxe old

old as doth a garment.

27 And as a vesture shalt thou change them, and they shall bee changed: but thou art the same, and thy yeeres shall not faile.

28 The children of thy seruants shall continue: and their seed shall stand fast in thy sight.

Glory be to the Father, and to the Sonne: and to the holy Ghost.

As it was in the beginning, is now, and euer shall be: world without end. Amen.

PSAL. 130.

De profundis.

OVt of the deepe haue I called vnto thee (O Lord:) Lord heare my voyce.

2 O let thine eares consider well: the voyce

of my complaint.

3 If thou, Lord, wilt bee extreame to marke what is done amisse: O Lord who may abide it?

4 For there is mercy with thee: therefore shalt thou bee feared.

5 I looke for the Lord, my soule doth waite for him: in his Word is my trust.

6 My soule fleeth vnto the Lord: before the morning watch, I say, before the morning watch.

7 O Israel, trust in the Lord, for with the Lord there is mercy: and with him is plenteous redemption.

8 And he shall redeeme Israel: from all his sinnes.

Glory bee to the Father, and to the Sonne: and to the holy Ghost.

As it was in the beginning, is now, and euer shall be: world without end. Amen.

Psal. 143.

Domine exaudi.

Eare my prayer, O Lord, and consider my desire: hearken unto me for thy truth and righteousnes sake.

2 And enter not into iudgement with thy seruant: for in thy sight shall no man liuing be iustified.

3 For the enemie hath persecuted my soule, hee hath smitten my life downe to the ground: hee hath laid me in the darkenesse, as the men that haue bin long dead.

4 Therefore is my spirit vexed within me, and my heart within me is desolate.

5 Yet do I remember the time

past, I muse upon all thy workes: yea, I exercise my selfe in the workes of thy hands.

6 I stretch forth my hands unto thee: my soule gaspeth unto thee as a thirstie land.

7 Heare me, O Lord, and that soone, for my spirit waxeth faint: hide not thy face from me, lest I be like unto them that go downe into the pit.

8 O let me heare thy louing kindnes betimes in the morning, for in thee is my trust: shew thou me the way that I should walke in, for I lift up my soule unto thee.

9 Deliuer me, O Lord, from mine enemies, for I flie unto thee to hide me.

10 Teach me to doe the thing that pleaseth thee, for thou art my God: let thy louing Spirit leade me forth into the land of righteousnesse.

11 Quicken me, O Lord, for thy

thy Names sake, and for thy righteousnes sake bring my soule out of trouble.

12 And of thy goodnesse slay mine enemies: and destroy all them that vexe my soule, for I am thy servant.

Glory be to the Father, and to the Sonne: and to the holy Ghost.

As it was in the beginning, is now, and ever shall be: world without end. Amen.

THE ANTIPHONA.

REmember not, Lord, our offences, nor the offences of our forefathers, neither take thou vengeance of our sinnes: spare us good Lord, spare thy people, whom thou hast redeemed with thy most precious blood, and be not angry with us for ever.

THE LETANY,
TO BEE VSED ON SVNDAIES, WEDNESDAIES, AND FRIDAIES
after the Morning Prayers, or any other Houres of Deuotion:
AS ALSO VPON THE ROGATION AND FASTING-daies; and in the time of Plague, Famine, Warre, and other Calamities.

Such miseries as being present or imminent, all men are apt to bewaile with their teares, they that bee religious and wise, wil euer seeke to preuent, or auert with their prayers. In regard whereof these LETANIES were at first composed by the Fathers in the * *Primitiue Church*, solemnely to be vsed for the appeasing of Gods wrath in publike exile, and for the

* Antiq. Liturg. Iren. lib. 2. cap. 57. Prosp. de vocat. Gent. cap. 4. Tertul. lib. 2. ad vxor. S. Hieron. ad Eustoch. S. Basil. epist 63. Ruffin hist. lib. 2. cap 22.

the procuring of his mercy in common benefits.

At the first they were not so large as now they are, being augmented by MAMERCVS Bishop of *Vienna*, and by SIDONIVS APOLLINARIS, Bishop of *Auerna*, and afterwards by S. GREGORIE the Great, Bish. of *Rome*, in whose times there was much affliction and trouble throughout the World. * Sidon. Apoll. *Ep. ad Mamer. & Apium.*

From their dayes they have beene brought downe to ours; and in the meane while got some rust: the Addition and Inuocation of the SAINTS names, which some men have thereunto annexed, being by * WALAFRIDE STRABO's owne confession, but a Nouelrie; and therefore are not inserted into these *our Letanies*: which being lately by our owne Church brought into that absolute perfection, both for matter and forme, as not any Church besides can shew the like, so compleate and full, needs must they be vpbraided either with error, or somewhat worse, whom in all parts this principall and excellent Prayer doth not fully satisfie. * Wal. Strabo *de reb. Eccl. cap. de Letaniis.* * R. H. 52.

THE

THE LITANIE.

O God the Father of Heauen, haue mercie vpon vs miserable sinners.

O God the Father of Heauen: haue mercy vpon vs miserable sinners.

O God the Sonne, Redeemer of the World: haue mercie vpon vs miserable sinners.

O God the Sonne, Redeemer of the World: haue mercy vpon vs miserable sinners.

O God the holy Ghost, proceeding from the Father and the Sonne, haue mercie vpon vs miserable sinners.

O God the holy Ghost, proceeding from the Father and the Sonne, haue mercy vpon vs miserable sinners.

O holy, blessed, and glorious Trinitie, three Persons and one God:

God haue mercie vpon vs miserable sinners.

O holy, blessed, and glorious Trinitie, three Persons and one God, haue mercie vpon vs miserable sinners.

Remember not Lord our offences, nor the offences of our forefathers, neither take thou vengeance of our sinnes; spare vs good Lord, spare thy people whom thou hast redeemed with thy most precious blood, and bee not angry with vs for euer.

Spare vs good Lord.

From all euill & mischiefe, from sin, from the crafts and assaults of the deuill, from thy wrath and from euerlasting damnation.

Good Lord deliuer vs.

From all blindnesse of heart, from pride, vaine glory and hypocrisie, from enuie, hatred, and malice, and all vncharitablenesse.

Good Lord deliuer vs.

From fornication, and all other

ther deadly sinne, and from all the deceits of the world, the flesh and the devill.

Good Lord deliuer vs.

From lightning and tempest, from plague, pestilence and famine, from battell and murder, and from sudden death.

Good Lord deliuer vs.

From all sedition and priuie conspiracie, from al false doctrine and heresie, from hardnesse of heart, and contempt of thy word and commandement.

Good Lord deliuer vs.

By the mysterie of thy holy Incarnation, by thy holy Nativitie and Circumcision, by thy Baptisme, Fasting and Temptation,

Good Lord deliuer vs.

By thine Agonie and bloodie Sweate, by thy Crosse and Passion, by thy precious Death and Burial, by thy glorious Resurrection and Ascension, and by the com-

comming of the holy Ghost.

Good Lord deliuer vs.

In all time of our tribulation, in all time of our wealth, in the houre of death, and in the day of Judgement.

Good Lord deliuer vs.

We sinners doe beseech thee to heare vs (O Lord God) and that it may please thee to rule and gouerne the holy Church vniuersally in the right way.

Wee beseech thee to heare vs good Lord.

That it may please thee to keepe and strengthen in the true worshipping of thee, in righteousnesse and holinesse of life, thy seruant Charles, our most gracious King and Gouernour.

We beseech thee to heare vs good Lord.

That it may please thee to rule his heart in thy faith, feare and loue, and that hee may euermore haue affiance in thee, and euer

seeke

seeke thy honour and glory.

We beseech thee to heare vs good Lord.

That it may please thee to be his defender & keeper, giuing him the victory ouer all his enemies.

We beseech thee to heare vs good Lord.

That it may please thee to bless our most Gracious Queene Mary, Frederick the Prince Elector Palatine, and the Lady Elizabeth his wife, with their Princely Issue.

We beseech thee to heare vs good Lord.

That it may please thee to illuminate all Bishops, Pastors and Ministers of the Church, with true knowledge and vnderstanding of thy Word, and that both by their preaching and liuing they may set it forth, and shew it accordingly.

We beseech thee to heare vs good Lord.

That

That it may pleaſe thee to en-
due the Lords of the Counſell,
and all the Nobilitie, with grace,
wiſedome, and vnderſtanding.

We beſeech thee to heare vs
good Lord.

That it may pleaſe thee to bleſſe
and keepe the Magiſtrates, gi-
uing them grace to execute iu-
ſtice, and to maintaine truth.

We beſeech thee to heare vs
good Lord.

That it may pleaſe thee to bleſſe
and keepe all thy people.

We beſeech thee to heare vs
good Lord.

That it may pleaſe thee to giue
to all nations vnitie, peace, and
concord.

We beſeech thee to heare vs
good Lord.

That it may pleaſe thee to giue
vs an heart to loue and dreade
thee, and diligently to liue after
thy Commandements.

We

We beseech thee to heare vs good Lord.

That it may please thee to giue to all thy people increase of grace to heare meekely thy Word, and to receiue it with pure affection, and to bring forth the fruits of the Spirit.

We beseech thee to heare vs good Lord.

That it may please thee to bring into the way of truth, all such as haue erred, and are deceiued.

We beseech thee to heare vs good Lord.

That it may please thee, to strengthen such as doe stand, and to comfort and helpe the weake-hearted, and to raise vp them that fall, and finally to beate downe Satan vnder our feete.

We beseech thee to heare vs good Lord.

That it may please thee to succour, help, & comfort all that be in

danger, necessitie and tribulation.

We beseech thee to heare vs good Lord.

That it may please thée to preserue all that trauell by land or by water, all women labouring of child, all sicke persons and young children, and to shew thy pitie vpon all prisoners and captiues.

We beseech thee to heare vs good Lord.

That it may please thée to defend & prouide for the fatherlesse children and widowes, and all that be desolate and oppressed.

We beseech thee to heare vs good Lord.

That it may please thée to haue mercie vpon all men.

We beseech thee to heare vs good Lord.

That it may please thée to forgiue our enemies, persecuters and slanderers, and to turne their hearts.

We

We beſeech thee to heare vs good Lord.

That it may pleaſe thée to giue and preſerue to our vſe, the kindly fruits of the earth, ſo as in due time we may enioy them.

Wee beſeech thee to heare vs good Lord.

That it may pleaſe thée to giue vs true repentance, to forgiue vs all our ſinnes, negligences and ignorances, and to endue vs with the grace of thy holy Spirit, to amend our liues according to thy holy Word.

We beſeech thee to heare vs good Lord.

Sonne of God: we beſeech thee to heare vs.

Sonne of God: we beſeech thee to heare vs.

O Lambe of God, that takeſt away the ſinnes of the World.

Grant vs thy peace.

O Lambe of God, that takeſt away the ſinnes of the World.

Haue

Haue mercy vpon vs.
O Christ heare vs.
O Christ heare vs.
Lord haue mercie vpon vs.
Lord haue mercy vpon vs.
Christ haue mercie vpon vs.
Christ haue mercie vpon vs.
Lord haue mercie vpon vs.
Lord haue mercie vpon vs.

Our Father which art in heauen. Hallowed be thy Name. Thy kingdom come. Thy will be done in earth as it is in heauen. Giue vs this day our daily bread. And forgiue vs our trespasses, as we forgiue them that trespasse against vs. And leade vs not into temptation: but deliuer vs from euill. Amen.

Vers. O Lord deale not with vs after our sinnes.
Resp. Neither reward vs after our iniquities.

Let

Let vs pray.

God mercifull Father, that despiſeth not the ſighing of a contrite heart, nor the deſire of ſuch as be ſorrowfull, mercifully aſſiſt our prayers, that we make before thee in all our troubles and aduerſities whenſoeuer they oppreſſe vs: and graciouſly heare vs, that thoſe euils which the craft and ſubtiltie of the deuill, or man worketh againſt vs, be brought to nought, and by the prouidence of thy goodneſſe they may be diſperſed, that we thy ſeruants being hurt by no perſecutions, may euermore giue thankes vnto thee in thy holy Church, through Jeſus Chriſt our Lord.

O Lord ariſe, helpe vs, and deliuer vs for thy Names ſake.

O God, we haue heard with our eares, and our fathers haue declared vnto vs the noble workes that thou didest in their dayes, and in the old time before them.

O Lord, arise, helpe vs, and deliuer vs for thine honour.

Glory bee to the Father, and to the Sonne: and to the holy Ghost.

As it was in the beginning, is now, and euer shall be: world without end. Amen.

From our enemies defend vs O Christ.

Graciously looke vpon our afflictions.

Pitifully behold the sorrowes of our hearts.

Mercifully forgiue the sinnes of thy people.

Fauourably with mercy heare our prayers.

O Sonne of Dauid, haue mercy
vpon vs.
O Sonne of Dauid, haue mercy
vpon vs.
Graciously heare vs, O Christ;
graciously heare vs, O Lord
Christ.
Vers. O Lord, let thy mercy be shewed
vpon vs;
Resp. As we do put our trust in
thee.

Let vs pray.

WE humbly beseech thee, O Father, mercifully to looke vpon our infirmities: and for the glorie of thy Names sake, turne from vs all those euils, that we most righteously haue deserued: and grant, that in all our troubles we may put our whole trust and confidence in thy mercie, and euermore serue thee in holinesse

and

and puretnesse of liuing, to thy honour and glorie, through our onely Mediatour and Aduocate Iesus Christ our Lord. Amen.

O GOD, whose nature and propertie is euer to haue mercy and to forgiue, receiue our humble petitions: and though we bee tied and bound with the chaine of our sins, yet let the pitifulnes of thy great mercy loose vs, for the honour of Iesus Christs sake, our Mediator and Aduocate. Amen.

THe grace of our Lord Iesus Christ, and the loue of God, and the fellowship of the holy Ghost, be with vs all euermore. Amen.

THE COLLECTS FOR THE SVNDAYES AND HOLY-DAYES THROVGHOVT THE WHOLE YEERE.

THE COLLECTS FOR THE SUNDAYS AND HOLY-DAYES THROUGHOUT THE WHOLE YEERE.

THE COLLECTS FOR THE SVNDAYES AND HOLIDAYES THROVGHOVT THE YEERE.

ADVENT SVNDAY.

THe foure Sundayes in *Aduent*, are to the great Feast of *Christmas*, as the *Vigills* or *Eues* are to euery *Saints day*, and *Lent* to the Feast of *Easter*, a solemne time of preparation to the blessed *Birth* of our Sauiour, which Christians haue been vsed to call his *Aduent*, or *Comming* to vs in the flesh.

It is the peculiar Computation of

the Church, to begin her yeare, and to renew the annuall course of her Holy and Diuine Seruice at this *Aduent*; beginning differing from all other Accounts & Reuolutions of Time whatsoeuer. And it is to let the world know, that she neither numbreth her dayes, nor measureth her seasons so much by the motion of the *Sunne*, as by the Course of her *Sauiour*, beginning and continuing on the yeare with Him, who being the true *Sunne of Righteousnesse*, began now to rise vpon the World, and as the Day-Starre from on high, to enlighten them that sate in spirituall darkenesse.

THE

THE COLLECT FOR THE FIRST SVNDAY IN ADVENT.

Almighty God, giue us grace that wee may cast away the workes of darkenesse, and put on the armour of light, now in the time of this mortall life (in the which thy Sonne Iesus Christ came to visite us in great humilitie) that in the last day, when hee shall come againe in his glorious Maiestie, to iudge both the quicke and the dead, we may rise to life immortall, through him, who liueth and reigneth with thee and the holy Ghost now and euer. Amen.

The Collect for the second Sunday in Advent.

BLessed Lord, which hast caused all the holy Scriptures to be written for our learning, grant that we may in such wise hear them, read, marke, learne, and inwardly digest them, that by patience and comfort of thy holy Word, wee may embrace, and ever hold fast the blessed hope of everlasting life, which thou hast given us in our Saviour Jesus Christ. Amen.

The Collect for the third Sunday in Advent.

LOrd, we beseech thee, give eare to our prayers, and by thy gracious visitation lighten the darknes of our hearts by our Lord Jesus Christ. Amen.

THE

The Collect for the fourth Sunday in Advent.

The Collect for Christmas day.

ALmightie GOD, which hast given us thy onely begotten Sonne to take our nature upon him, and this day to be borne of a pure

grant that we being regenerate, and made thy children by adoption and grace, may daily bee renewed by thy holy Spirit, through the same our Lord Jesus Christ, who liveth and reigneth with thee and the holy Ghost now and ever. Amen.

The Collect for Saint Stephens day.

GRant us, O Lord, to learne to love our enemies by the example of thy Martyr S. Stephen, who prayed for his persecutors, to thee which liuest and reignest now and for euer, two, world without end. Amen.

The Collect for S. Iohn the Euangelists day.

MErciful Lord, wee beseech thee to cast thy bright beames of light vpon thy Church, that it being

being lightened by the doctrine of the blessed Apostle and Euangelist John, may attaine to thy euerlasting gifts, through Jesus Christ our Lord. Amen.

The Collect for Innocents day.

ALmighty God, whose prayse this day the young Innocents thy Witnesses, haue confessed & thewed forth, not in speaking but in dying, mortifie and kill all vices in vs, that in our conuersation our life may expresse thy faith, which with our tongues wee doe confesse, through Jesus Christ our Lord.

The Collect for the Sunday after Christmas day.

ALmightie God, which hast giuen vs thine only begotten Son to take, &c. As vpon Christmas day.

The

The Collect for the Circumcision of Christ.

ALmighty God, which madest thy blessed Sonne to bee circumcised, and obedient to the Law for man, grant vs the true circumcision of the Spirit, that our hearts, and all our members being mortified from all worldly and carnall lustes, may in all things obey thy blessed will, through the same thy Sonne Jesus Christ our Lord.

The Collect for the Epiphany.

O God, which by the leading of a Starre, diddest manifest thy onely begotten Sonne to the Gentiles, mercifully grant, that we which know thee now by faith, may after this life haue the fruition

tion of thy glorious Godhead, through Jesus Christ our Lord.

The Collect for the first Sunday after the Epiphany.

LORD, we beseech thee mercifully to receive the prayers of thy people, which call upon thee, and grant that they may truly perceive and know what things they ought to do, and also have grace and power faithfully to fulfill the same, through Jesus Christ our Lord.

The Collect for the second Sunday after the Epiphany.

ALmighty, everlasting God, which dost govern all things in heaven and earth, mercifully hear the supplications of thy people, and grant us thy peace all the dayes of our life.

The

The Collect for the third Sunday after the Epiphany.

ALmightie euerlasting God, mercifully loke vpon our infirmities, and in all our dangers and necessities, stretch forth thy right hand to help and defend vs, through Christ our Lord.

The Collect for the fourth Sunday after the Epiphany.

GOd which knowest vs to bee set in the midst of so many and great dangers, that for mans frailenes we cannot alway stand vpright: grant to vs the health of body & soule, that all those thinges which we suffer for sinne, by thy helpe we may wel passe and ouercome, through Christ our Lord.

The

The Collect for the fifth Sunday after the Epiphany.

LOrd wee beseech thee to keepe thy Church and houshold continually in thy true Religion, that they which doe leane onely upon the hope of thy heauenly grace, may euermore bee defended by thy mighty power, through Christ our Lord.

SEPTVAGESIMA SVNDAY.

SEPTVAGESIMA (so called from the number of *Seuentie*) is a solemne beginning of a new Office, and a new Time, wherein our Holie Mother the Church hath taught vs, by calling to mind the *Time* of the Iewes Captiuitie from their Countrie, the better to remember and bewaile our owne Captiuitie from ours, euen that Heauenly Paradise which God at first created for vs. For which purpose the LESSONS of the Church-Seruice (saith * S. BERNARD) are this day altered in their course, and the Storie of GENESIS (where both our first happinesse, and our first miseries are described) is alwaies

*Serm. 1. in Septua.

alwaies began to bee read in SEPTVAGESIMA.

It is a time therefore that suddenly calls vs back from our CHRISTMAS feasting and ioy, to our LENTEN fasting and sorrow; from thinking how Christ came into the World, to thinke vpon our owne sins and miseries which brought him into the World; to think vpon them, and to bewaile, or reforme them withall; considering that Hee came not to take away their sinnes, who are not weary of them, or be loth to part with them, and amend their liues themselues.

To this end there was a godly Ordinance in the ancient Church, (made by the old Councell of * AVXERRE, more than a thousand yeeres since) that in the end of the EPIPHANY, there should be certaine dayes appointed (such as THIS, and the * TWO SVNDAYES following are) wherein to prepare the people for their solemne fasting and penance, and to giue them warning of their LENT before hand, that when it came, it might bee the more

* *Can. 2.*

* *Sexa. and Quinqu. Sundayes.*

more strictly and religiously observed.

And afterwards, through the varietie of Fasting in diuers places, it came to passe, that these THREE SVNDAYES were made to bee Three seuerall Beginnings of the LENT-FAST, some extending their solemne humiliation and sorrow to a larger Time than ordinary, and others excepting from it those dayes of the weeke, whereupon many Christians had vsher no custome, or no leaue to Fast: all agreeing in this, that whether wee begin at SEPTVAGESIMA, or any the SVNDAYES following, the LENT-FAST is duely to bee kept at One solemne time of the yeere, and religiously to bee continued on to the Great Feast of EASTER.

THE

THE COLLECT FOR SEPTVAGESIMA SVNDAY.

LOrd, we beseech thee fauourably to heare the prayers of thy people, that we which are iustly punished for our offences, may bee mercifully deliuered by thy goodnesse, for the glorie of thy Name, through Iesus Christ our Lord, our, who liueth and reigneth, &c.

The Collect for Sexagesima Sunday.

LOrd God, which seest that wee put not our trust in any thing that we do, mercifully grant that by thy power wee may bee defended against all aduersitie, through Iesus Christ our Lord.

The

The Collect for Quinquagesima Sunday.

O Lord, which doest teach us that all our doings without charitie are nothing worth, send the holy Ghost, and pour into our hearts that most excellent gift of charitie, the very bond of peace and all vertues, without the which whosoever liveth, is counted dead before thee: grant this for thy onely Son Jesus Christs sake.

THE

THE FIRST DAY OF LENT.

BY the ancient Lawes and cuſtome of the Church of Chriſt, we ſtill obſerue a yeerely ſolemne time of Faſting & Prayer, which from the ſeaſon wherein it falls, we call our * LENT *Faſt*. A * *The Spring* time wherein the Church commemorateth the miraculous Faſting of our Sauiour, and by it commendeth the like ghoſtly and religious exerciſe vnto vs, as being the readieſt meanes we can vſe againſt the temptations of the Diuell, and the ſinfull deſires of our pampered fleſh. Not as if ſhe thought we were able to faſt as Chriſt did, and liue altogether without meate and drinke, or as if her meaning were to tye vs vnto any ſuch ſcrupulous Abſtinence, which refuſeth ſome kindes of meates as being vncleane in themſelues,

selues, but that as farre as our imperfections and infirmities would suffer vs, wee should tye our selues to such a religious Fast and Abstinence, as thereby eyther interrupting or otherwise abating not only the kind but the quantitie of our dyet, and so taking the lesse care of our bodily sustenance, we might the more earnestly hunger and thirst after righteousnesse, which is the food of our soules; and by mortifying of our sinfull flesh, fixe our mindes vpon heauenlier and better desires. A LENT so kept, will conform vs the better to our Sauiours *Sufferings*, which are now remembred; and make vs the more capable, and more sensible of the *Ioy* which the Church expresseth in the ioyfull solemnity of EASTER, as well in Commemoration of his, as in Hope of our glorious and gladsome *Resurrection*.

And after this manner hath it beene religiously obserued throughout all ages, both in the *Greeke* and in the *Latine* Church.

For the *Greekes* first. It is mentioned by IGNATIVS, who was S. Iohns disciple,

disciple, in his Epistle to the *Philippians*, a writing unquestioned. By IRENAEVS, who was S. Iohns scholler also but once removed. By ORIGEN, who lived not long after them, in his 10 *Homil. vpon Leuiticus*. By the famous Generall Councell of * NICE, not much * *Can. 5.* aboue 300. yeares after Christ, where they mention the *Forty dayes of* LENT as a knowne thing, instituted and obserued by all men long before their time. After them, by S. CYRILL in his *Catechisme*, and by S. CHRYSOSTOME in his Sermons vpon *Genesis*, which were preached in this Time of LENT. By S. BASIL in his second Homily of *Fasting*, where hee tels vs, that there was no age, nor no place, but both knew it and obserued it. By ATHANASIVS in his Relation *ad Orthodoxos*. By S. GR. NYSSEN in his Sermon of *Baptisme*, & by NAZIANZEN surnamed the *Diuine*, in his Sermon of *Almesdeeds*.

Then for the *Latins*. By TERTVLLIAN first, who was the first of the *Latine Fathers*; and spake more concerning the LENT FAST than perhaps the Church would haue had him. By S. CYPRIAN after him, who was also his scholler. By S. AMBROSE, S. HIEROM, and

and S. AVGVSTINE in more than 40 seuerall places of their writings. After them by a whole cloud of *witnesses*, euen to our owne Times: All which being put together, will proue abundantly that THE LENT which we now keepe, is, and euer hath been an *Apostolicall Constitution*; as S. HIERONIMVS said in his *Epistle* to MARCELLA. *Nouimus* QVADRAGESIMAM *secundum traditionem* APOSTOLORVM, *tempore nobis congruo ieiunamus.* (that is) [*we obserue a* LENT-FAST *of* FORTY DAIES, *as wee haue bin taught to do by the* APOSTLES, *in a fit and seasonable time of the yeere.*] Wee adde out of S. AVGVSTIN in his 119. *Epistle* to IANVARIVS, a knowne place. QVADRAGESIMA *Ieiuniorum habet autoritatem &c.* [*The* LENTEN FAST (saith he) *is autorised both by the* OLD *and* NEW TESTAMENT; *there by* MOSES, *and here by* CHRIST. And out of CHRYSOLOGVS in his 11. Sermon. *Quod* QVADRAGESIMAM *ieiunamus, non est humana inuentio &c.* [*It is no* HVMANE INVENTION (as they call it) *but it comes from* DIVINE AVTHORITY *that wee Fast our* FORTY DAIES *in* LENT.]

The

THE COLLECT FOR ASHWENSDAY.

ALmighty & euerlasting God, which hatest nothing y thou hast made, and doest forgiue the sinnes of all them that be penitent, create and make in vs new and contrite hearts, that we worthily lamenting our sinnes, and knowledging our wretchednesse, may obtaine of thee the God of all mercy, perfect remission and forgiuenesse, through Iesus Christ.

Three other Collects for this time of Lent.

O Lord, we beseech thee, mercifully heare our prayers, and spare all those which confesse their

sinnes vnto thee, that they, whose consciences by sinne are accused, by thy mercifull pardon may bee absolued, through Christ our Lord. Amen.

O Most mightie God and mercifull Father, which hast compassion of all men, and hatest nothing that thou hast made, which wouldest not the death of a sinner, but that he should rather turne from sinne and bee saued: mercifully forgiue vs our trespasses, receiue and comfort vs, which be grieued and wearied with the burden of our sinnes. Thy propertie is to haue mercy, to thee onely it appertaineth to forgiue sinnes: spare vs therefore, good Lord, spare thy people whom thou hast redeemed: enter not into iudgement with thy seruants, which be vile earth and miserable sinners, but so turne thine ire from vs, which vnfeinedly acknowledge our vilenesse,

vilenesse, and truly repent vs of our faults: so make haste to helpe vs in this world, that we may euer liue with thee in the world to come, through Jesus Christ our Lord. Amen.

TVrne thou vs, O good Lord, and so shall we be turned: be fauourable to thy people, O Lord, be fauourable to thy people, which turne to thee in weeping, fasting, and praying: for thou art a merciful God, full of compassion, long suffering, and of great pitie. Thou sparest when we deserue punishment, and in the wrath thinkest vpon mercy. Spare thy people, good Lord, spare them, and let not thine heritage be brought to confusion. Heare vs, O Lord, for thy mercy is great, and after the multitude of thy mercies, looke vpon vs,

The Collect for the first Sunday in Lent.

O Lord, which for our sakes didst fast fortie dayes and fortie nights: giue us grace to vse such abstinence, that our flesh being subdued to the spirit, wee may euer obey thy godly motions in righteousnesse and true holinesse, to thy honour and glory which liuest and reignest, &c.

The Collect for the second Sunday in Lent.

ALmightie God, which doest see that we haue no power of our selues to helpe our selues, keepe thou vs both outwardly in our bodies, and inwardly in our soules, that we may be defended from all aduersities which may happen to the body, and from all euil thoughts which may assault and hurt the soule, through Iesus, &c.

The Collect for the third Sunday in Lent.

WE beseech thee Almightie God, looke vpon the hearty desires

desires of thy humble servants, and stretch forth the right hand of thy Majestie, to bee our defence against all our enemies, through Jesus Christ our Lord. Amen.

The Collect for the fourth Sunday in Lent.

GRant we beseech thee Almighty God, that we which for our evill deeds are worthily punished, by the comfort of thy grace may mercifully bee relieved, through our Lord Jesus Christ.

The Collect for the fifth Sunday in Lent.

WE beseech thee, Almightie God, mercifully to look upon thy people, that by thy great goodnes, they may bee governed and preserved evermore both in body and soule, through Jesus Christ our Lord. Amen.

THE WEEKE BEFORE EASTER.

THis *Laſt weeke* of LENT Chriſtians haue beene vſed to call *The Holy & Great weeke*, or *The Paſſion weeke*, and more ſolemnely to obſerue it, than any of the reſt before. For in it the Church doth commemorate and repreſent vnto vs for our greater humilitie and deuotion, firſt the trayterous *Conſpiracy* of the *Iewes* with *Iudas* to betray Chriſt vnto his death; as vpon the WEDNESDAY before *Eaſter*. Then, the Inſtitution of Chriſts *bleſſed Supper*, and the *waſhing* of his Diſciples feet, as vpon MAVNDY THVRSDAY. Next, the very *Croſſe* and *Paſſion* of our Sauiour, his precious *Death* and *Buriall* for vs all, as vpon GOOD FRIDAY. And laſtly his *Reſt* within the *Graue*, and his *Deſcent* alſo *into Hell*, as

vpon

vpon EASTER EVEN. And all these *in tempore suo*, in their owne *proper times* and seasons, vpon the *very dayes* when they were done, and became the great and high mysteries of our Christian Religion. Which is the reason why *These Dayes* are here and * elsewhere rank'd among the *Holy-dayes* of our Church, and a speciall Service appointed for them: as also * why all the *Wednesdayes* of the yeere haue beene heretofore, and why the * *Fridayes* and *Saturdayes* of euery weeke besides are now continued and made common dayes of Abstinence and Prayer.

* *In the Table of* Proper Lessons.

* Clem. *Const. lib.* 8.

* S. Aug. *ep.* 86. *ad Cas.*

What the ancient Discipline and religious custome of the Church in this Holy weeke hath been of old, may appeare by this passage of EPIPHANIVS, HAERES. 75. *On Church Fasting Dayes, and especially* THE WEEK BEFORE EASTER, *when with vs* (saith hee) *custome admitteth nothing but lying downe vpon the earth, abstinence from all daily delights and pleasures, vnsauoury and dry diet, sorrow, prayer, watching, fasting, and all the medicines for our soules which holy affections can minister; other men* (with

whom the Discipline of the Church is in no regard) are vp betimes in the morning to take in the strongest for the belly, and when their veynes are well swolne and growne big, they make themselues sport and laughter at this our Deuout Seruice, wherewith wee are perswaded we please God.

Surely SORROVV for sinne is the proper and predominant affection of this Time, so taught vs by the Church. And what can we resolue on lesse, than the Church now teacheth vs? If He, in whom there was no sinne, was at this time aboue measure *sorrowfull* for our sinnes; shall not we whose sinnes they were, be in some measure touched with *sorrow* for them, especially at this *Time* of his *sorrow*? True it is that our Saviours *sufferings*, being the price of our Redemption, are the matter of our greatest Ioy; but they are so, as they are ioyned with his *Resurrection*, without which there had not been any benefit or ioy to vs by them. His Church therefore euen from the beginning iudged this *Order* to bee most conuenient and decent, That about

bout the Time of *His Passion* we should haue a sympathie, a *com-passion* and a fellow-feeling with him, being made conformable vnto him herein by the exercises of Repentance, which are *The Passion* of euery Christian, whereby he *dyeth* vnto sinne; and that the solemne *Ioy* of our *Redemption* should be put off till EASTER DAY, the day of his *Resurrection*, which is the Hope, & *Life*, and Glory of vs all.

And hence must euer bee remembred, that the intent of the Church in the celebration of these her holy *Solemnities*, is not onely to *informe* vs in the mysteries which are commemorated, but also, and that chiefly, to *conforme* vs thereby vnto Him, who is our Head, and the Substance of all our Solemnities whatsoeuer: that if wee be not thus affected with them, wee can neyther approue our selues to bee his followers and seruants, nor any liuely members of his Church.

THE COLLECT FOR THE SVNDAY NEXT BEFORE EASTER.

ALmightie and euerlasting God, which of thy tender loue towards man, hast sent our Sauiour Iesus Christ to take vpon him our flesh, and to suffer death vpon the Crosse, that all mankinde should follow the example of his great humilitie: mercifully grant that we both follow the example of his patience, and be made partakers of his resurrection, through the same Iesus Christ our Lord.

Monday, Tuesday, Wednesday, and Thursday before Easter.

ALmightie euerlasting God, which of thy, &c. as before.

THE

The Collects on good Friday.

ALmighty God, we beseech thee graciously to behold this thy family, for the which our Lord Jesus Christ was contented to be betrayed, and given up into the hands of wicked men, and to suffer death upon the Crosse; who liueth and reigneth, &c.

ALmighty and euerlasting God, by whose Spirit the whole body of the Church is gouerned and sanctified, receiue our supplications and prayers which wee offer before thee, for all estates of men in thy holy Congregation, that euery member of the same in his vocation and ministery, may truly and godly serue thee, through our Lord Jesus Christ, who liueth and reigneth, &c.

Merciful.

MErciful God, who hast made all men, and hatest nothing that thou hast made, nor wouldest the death of a sinner, but rather that he should be converted and live, have mercy upon all Jewes, Turkes, Infidels, and Heretickes, and take from them all ignorance, hardnesse of heart, and contempt of thy Word, and so fetch them home (blessed Lord) to thy flocke, that they may be saved among the remnant of the true Israelites, and be made one Fold under one Shepheard, Jesus Christ our Lord, who liveth and reigneth &c.

Easter

EASTER DAY.

IT is a most solemne Festiuall, as ancient as the glorious RESVRRECTION OF CHRISTS selfe, by which it was *declared* & *instituted* to be kept holy (saith * S. AVGVSTINE) and by vertue of it, *All the* SVNDAYES of the yeere besides. Being for this cause called by the *Apostles* * THE LORDS DAY, and by the *Fathers*, * GOD'S OWNE EASTER DAY, and both by Them and our own Church, * THE DAY WHICH THE LORD HATH MADE. That what holy Institution soeuer the *other solemnities* of the yeare haue receiued, some from the Apostles; and some from the Fathers of the Church in succeeding Ages, we may be sure that *this sacred Festiuall* was instituted by the diuine Authoritie of God and of Christ himselfe. In regard whereof, it ought to be no lesse to vs, than it was of old to the Chri-

* *Ep.* 119.

* Reu. 1. 16

* Nazianz. *Orat.* 1. *in Pasch.*

* Psal. 118. 24. which is one of the *proper Lessons* for this day appointed.

Christians * all the world ouer, euen * The Feast of all Feasts, and the Solemnitie of all Solemnities, the highest and the greatest that we haue. *Which venerable Festiuall we haue receiued frō our* SAVIOVR (saith * CONSTANTINE) *and by which we hold our hopes of immortalities* [we adde] And without which all that Christ had done for vs besides, would haue done vs no good.

* S. Aug. *Epist.* 118.
* S. Gr. Naz. *vbi supra.*
* Const. *in ep. ad om. Eccl. apud* Euseb *de vit. Const. lib* 3.
1. Cor 15. 17.

It is euer to be remembred, that this Holy Feast of ioy followeth as Holy a Time of sorrow, that the Feast of EASTER commeth alwayes after the Fast of LENT, and therby we to learne, that if we will keepe this FEAST aright, if we will *rise* and reigne with Christ, we must *suffer* with him first; crucifie and kill those sinnes by repentance which be in vs, that wee may be renewed by the power of that Spirit which is in him, and so being raised vp to newnesse of life here, wee may be raised vp (as this day He was) to the life of glorie hereafter.

THE

THE ANTHEMES VP ON EASTER DAY.

Christ rising againe from the dead, dieth not, death from henceforth hath no power vpon him: for in that he died, he died vnto sinne once: but in that he liueth, he liueth vnto God. Euen so likewise reckon you your selues dead vnto sinne, but liuing vnto God, in Christ Iesus our Lord.

Christ is risen againe, the first fruites of them that sleepe: for seeing that by man came death, by man also commeth the resurrection of the dead: for as by Adam all men do die, so by Christ all men shall bee restored to life.

THE

THE COLLECT FOR EASTER DAY.

ALmightie God, which
through thine onely be-
gotten Sonne Jesus
Christ hast ouercome
death, & opened vnto vs the gate
of euerlasting life, we humbly
beseech thée, that as by thy speciall
grace, preuenting vs, thou doest
put in our minds good desires, so
by thy continuall helpe, we may
bring the same to good effect,
through Jesus Christ our Lord,
who liueth and reigneth, &c.

MVN-

MVNDAY AND TVESDAY IN EASTER WEEKE.

THese two Holy dayes haue beene verie anciently annexed to the Feast of EASTER, and were the set dayes of a publick and solemne *Baptizing* of many multitudes of people together: which the good Christians then rather chose to administer and to receiue at this *Time*, for that by the Sacrament of *Baptisme* the holy *Resurrection* of our Sauiour is so liuely set forth & cõmemorated in the Church. This was therefore one reason of their first institution in old time.

Another was (and it is the reason of their present continuance now) for that these two dayes might be a greater honour to the principall day of EASTER it selfe, whereupon they still attend: and being attendants vpon it, haue not, as other dayes, any proper name of their own.

It

It was the Custome both of the ancient Latine and Greeke Churches to obserue their EASTER after this manner. For the Latines, * S. AVGVSTINE is plaine, *In tertium Diem festi, &c.* (1.) [Vpon the THIRD DAY of our most Holy Festiuall,] And for the Greekes, * S. GR. NYSSEN is cleare, who expressely termeth it, *A Feast of* THREE *dayes.*

S. Aug. *de ciuit. Dei. l.* 22. *c.* 8.

Hom. 1 *in Pasch.*

THE COLLECT FOR MONDAY IN EASTER WEEKE.

ALmighty God, which through thy &c. As vpon Easter day.

The Collect for Tuesday in Easter weeke.

ALmighty Father, which hast giuen thine onely begotten Sonne to dye for our sinnes, and to rise againe for our iustification: grant vs so to put away the leauen

leauen of malice and wickednesse, that wee may alway serue thée in puretie of liuing and truth, through Iesus Christ our Lord. Amen.

THE FIRST SVNDAY AFTER EASTER.

THIS was the Religious Custome of our Forefathers to obserue the *Octaues* of their High and principall *Festiualls*. And this day is the *Octaue*, or the *Eighth day* after the Feast of EASTER. Vpon euerie *Octaue* (which after seuen dayes is a Recurne to the first day) the vse was to repeate some part of that Seruice and Deuotion, which was performed vpon the principall Feast it selfe. And this is the reason, that the *Collect* vsed vpon EASTER DAY, is againe renewed vpon this *Sunday*.

THE

THE COLLECT FOR THE FIRST SVNDAY AFTER EASTER.

ALmighty God, which through thy &c. As vpon Easter day.

The Collect for the second Sunday after Easter.

ALmighty God, which hast giuen thine onely Sonne to be vnto vs both a sacrifice for sinne, and also an example of godly life, giue vs thy grace that we may alway most thankfully receiue that his inestimable benefit, and also daily endeauour our selues to follow the blessed steppes of his most holy life.

The

The Collect for the third Sunday after Easter.

ALmighty God, which shewest vnto all men that be in errour the light of thy truth, to the intent that they may returne into the way of righteousnesse, grant vnto all them that be admitted into the fellowship of Christs Religion, that they may eschew those things that bee contrary to their profession, and follow al such things as bee agreeable to the same, through our Lord Jesus Christ.

The Collect for the fourth Sunday after Easter.

ALmighty GOD, which doest make the mindes of all faithfull men to bee of of one will, grant vnto thy people, that they may love the thing which thou commandest, and de-

sire

sire that which thou doest promise, that among the sundry and manifold changes of the world, our hearts may surely there be fixed, where as true ioyes are to bee found, through Iesus Christ our Lord. Amen.

The Collect for the fifth Sunday after Easter.

LOrd, from whom all good things do come, grant vs thy humble seruants, that by thy holy inspiration wee may thinke those things that be good, and by thy mercifull guiding may perfourme the same, through our Lord Iesus Christ. Amen.

The Collect for Ascension day.

GRant we beseech thee Almighty God, that like as we do beleeue thy onely begotten Sonne our

our Lord to have ascended into the Heavens: so doe we may also in heart and mind thither ascend, and with him continually dwell.

The Collect for the Sunday after Ascension day.

O God the King of glory, which hast exalted thine only Son Jesus Christ with great triumph into thy kingdome of heaven: we beseech thee leave us not comfortless, but send us thine holy Ghost to comfort us, and exalt us unto the same place whither our Saviour Christ is gone before; who liveth and reigneth, &c.

THE

WHITSVNDAY, OR the Feast of PENTECOST.

THis *Day* hold we *holy* to the *holy Ghost*, by whom all *holy Dayes*, all *holy Persons*, & all *holy Things* whatsoeuer are made *Holy*. And wee obserue it (as S. AVGVSTIN saith the old Church did * all the world ouer,) in memorie of that day wherein the *Holy Spirit* of God after a wonderfull and mysterious maner * descended vpon the Persons of the Apostles, for the founding, propagating, preserving & gouerning of Christs Catholike Church vnto the end of the world.

* *Ep. 118. ad* Ianuar.

* Acts 2.

Wee call it PENTECOST from the name it had at first, being 50 *dayes after* EASTER; and WHITSVNDAY from that glorious *Light* of Heauen, which was then sent down vpon the Earth; as also for that it was the * custome of the ancient Christians to cloth themselues with a *White* Habit vpon *This* and the

* Cyril. *in Catech-*

Two

* Two Attendant Holidayes that are hereunto annexed: which they did, as well to expresse the Ioy they had, and the Festiuitie they held for the visible descent of the Holy Ghost vpon the Church at first, as for his mysterious descent now in the blessed Sacrament of Baptisme, which was * vsually at this Festiuall with great solemnity dispensed, and thereby many multitudes receiued into the number of Gods chosen people.

* Munday and Tuesday in Whitson weeke.

* Rubr. before publike Baptisme.

THE COLLECT FOR WHITSVNDAY.

GOd, which as vpon this day, hast taught the hearts of thy faithfull people, by the sending to them the light of thy Holy Spirit, grant vs by the same Spirit to haue a right iudgement in all things, and euermore to reioyce in his holy comfort, through the merits of Iesus Christ our

Sauiour, who liueth and reigneth with thee in the vnity of the same Spirit, one God, world without end. Amen.

The Collect for Munday and Tuesday in Whitsun weeke.

GOd, which as vpon this day, hast &c. As vpon Whitsunday.

TRINITY SVNDAY.

IMmediately after the descent of Gods holy Spirit vpon the Church, ensued the notice of the glorious and incomprehensible *Trinity*, the Father, Sonne, and Holy Ghost, which before that time was not so clearely knowne. This therfore is the order of the Church (& it is excellent to consider) that whē by the reuolution of the yeere, she hath solemnly commemorated

ted al those sacred mysteries which *God the Father* had of his goodnes wrought for her, first by his *Blessed Sonne*, and then by his *Blessed Spirit*; now shee might end and perfect her Deuotions, with a *Festiuall* of holy Seruice to the whole *Blessed Trinity*.

THE COLLECT FOR TRINITY SVNDAY.

ALmightie and euerlasting God, which hast giuen vnto vs thy seruants grace by the confession of a true faith, to acknowledge the glory of the eternall Trinity, and in the power of thy diuine Maiestie to worship the Vnitie: we beseech thee that through the stedfastnesse of this faith, we may euermore be defended from all aduersitie, which liuest and reignest, &c.

The Collect for the first Sunday after Trinity.

GOd, the ſtrength of all them that truſt in thée, mercifully accept our prayers: and becauſe the weakeneſſe of our mortall nature can do no good thing without thée, grant vs the helpe of thy grace, that in keeping of thy commandements, wee may pleaſe thée both in will and déed, through Ieſus Chriſt our Lord.

The Collect for the ſecond Sunday after Trinity.

LOrd make vs to haue a perpetuall feare and loue of thy holy Name: for thou neuer faileſt to helpe and gouerne them, whom thou doeſt bring vp in thy ſtedfaſt loue. Grant this &c.

The

The Collect for the third Sunday after Trinity.

LOrd, we beseech thee, mercifully to heare us, and unto whom thou hast given an hearty desire to pray, grant that by thy mightie ayde wee may bee defended, thorough Jesus Christ our Lord.

The Collect for the fourth Sunday after Trinity.

GOd, the protector of all that trust in thee, without whom nothing is strong, nothing is holy, increase and multiply upon us thy mercy, that thou being our Ruler & Guide, we may so passe through things temporall, that we finally lose not the things eternall: grant this heavenly Father, for Jesus Christs sake our Lord.

The Collect for the fifth Sunday after Trinity.

GRant, Lord, we beseech thee, that the course of this world may bee so peaceably ordered by thy gouernance, that thy Congregation may ioyfully serue thee in all godly quietnesse, through Iesus Christ our Lord.

The Collect for the sixth Sunday after Trinity.

GOd which hast prepared to them that loue thee, such good things as passe all mens vnderstanding: powre into our hearts such loue toward thee, that we louing thee in all things, may obtaine thy promises, which exceede all that we can desire, through Iesus Christ our Lord &c.

The

The Collect for the seuenth Sunday after Trinity.

LOrd of all power and might, which art the author and giuer of all good things, graffe in our hearts the loue of thy Name, increase in vs true Religion, nourish vs with all goodnesse, and of thy great mercy keepe vs in the same, through Iesus Christ our Lord.

The Collect for the eight Sunday after Trinity.

GOd whose prouidence is neuer deceiued, we humbly beseech thee, that thou wilt put away from vs all hurtfull things, and giue those things which be profitable for vs, through Iesus Christ our Lord.

The Collect for the ninth Sunday after Trinity.

GRant us Lord, wee beseech thee, the Spirit to thinke and doe alwaies such things as bee rightfull, that we which cannot be without thee, may by thee be able to live according to thy will, through Jesus Christ our Lord.

The Collect for the tenth Sunday after Trinity.

LEt thy mercifull eares, O Lord, bee open to the prayers of thy humble servants: and that they may obtaine their petitions, make them to aske such things as shall please thee, through Jesus Christ our Lord.

The Collect for the eleventh Sunday after Trinity.

GOd which declarest thy Almighty power, most chiefely in

in shewing mercy and pitie: giue vnto vs abundantly thy grace, that wee running to thy promises, may bee made partakers of thy heauenly treasure, through Iesus Christ our Lord.

The Collect for the twelfth Sunday after Trinity.

ALmightie and euerlasting God, which art alwayes more ready to heare, than wee to pray, and art wont to giue more than either wee desire or deserue: powre downe vpon vs the abundance of thy mercy, forgiuing vs those things whereof our conscience is afraid, and giuing vnto vs that, that our prayer dare not presume to aske, through Iesus Christ our Lord.

The Collect for the thirteenth Sunday after Trinity.

ALmighty and mercifull God, of whose onely gift it com-

meth, that thy faithfull people do vnto thee, true and laudable seruice: Grant we beseech thee, that we may so runne to thy heauenly promises, that we faile not finally to attaine the same, through Iesus Christ our Lord.

The Collect for the fourteenth Sunday after Trinity.

ALmighty and euerlasting God, giue vnto vs the increase of faith, hope, and charitie, and that wee may obtaine that which thou doest promise, make vs to loue that which thou doest command, through Iesus Christ our Lord.

The Collect for the fifteenth Sunday after Trinity.

KEep we beseech thee, O Lord, thy Church with thy perpetuall mercy: and because the frailtie of man without thee cannot but fall, keepe vs euer by thy helpe, and leade vs to all things profita-

ble

ble to our saluation, through Jesus Christ our Lord.

The Collect for the sixteenth Sunday after Trinity.

LOrd, wee beseech thee, let thy continuall pitie cleanse and defend thy Congregation: and because it cannot continue in safetie without thy succour, preserue it euermore by thy help and goodnesse, through Jesus Christ our Lord.

The Collect for the seuenteenth Sunday after Trinity.

LOrd wee pray thee, that thy grace may alwayes preuent and follow vs, and make vs continually to bee giuen to all good workes, through Jesus Christ, &c.

The Collect for the eighteenth Sunday after Trinity.

LOrd we pray thee, grant thy people grace to auoid the infections

fections of the deuill, and with pure heart and mind to follow thee the onely God, thorough Jesus Christ our Lord.

The Collect for the nineteenth Sunday after Trinity.

O God, forasmuch as without thée we are not able to please thée, grant that the working of thy mercy, may in all things direct and rule our hearts, through Jesus Christ our Lord.

The Collect for the twentieth Sunday after Trinity.

Almighty and mercifull God, of thy bountifull goodnesse, keepe vs from all things that may hurt vs; that we being ready both in body and soule, may with frée hearts accomplish those things that thou wouldest haue done, through Jesus Christ our Lord.

The

The Collect for the 21. Sunday after Trinity.

GRant we beseech thee, merciſſull Lord, to thy faithfull people, pardon and peace, that they may bee cleanſed from all their ſins, and ſerue thee with a quiet mind, through Jeſus Chriſt our Lord.

The Collect for the 22. Sunday after Trinity.

LOrd, we beſeech thee, to keepe thy houſhold the Church in continuall godlines, that through thy protection it may be free from all aduerſities, and deuoutly giuen to ſerue thee in good workes, to the glory of thy Name, through Jeſus Chriſt our Lord.

The Collect for the 23. Sunday after Trinity.

GOd our refuge and ſtrength, which art the author of all godneſſe,

nesse, be ready to heare the deuout prayers of the Church, and grant that those things which wee aske faithfully, we may obtaine effectually, through Iesus Christ our Lord.

The Collect for the 24. Sunday after Trinity.

LOrd, wee beseech thee, assoile thy people from their offences, that through thy bountifull goodnesse, wee may be deliuered from the bonds of all those sins, which by our frailtie we haue committed. Grant this, &c.

The Collect for the 25. Sunday after Trinity.

STirre vp, we beseech thee, O Lord, the wills of thy faithfull people, that they plenteously bringing forth the fruite of good workes, may of thee bee plenteously rewarded, through Iesus Christ, &c.

COL-

COLLECTS PROPER FOR OTHER HOLYDAYES.

What the religious intention of the Church was at first, and what her meaning is ſtill in the holy obſeruation of theſe Saints dayes *that follow, may be ſeene in the* Preface *to the* Calendar *of this Booke.*

S. ANDREWS DAY.

SAint ANDREWS *day* beginneth the order of the Seruice for all the other *Saints dayes* of the yeere. And the reaſon is, becauſe *his Feaſt* euer falleth out to be either next before, or next after **that day*, wherewith the Church hath beene vſed to begin the whole courſe of her Eccleſiaſticall yeere, and the order of her other ſolemne and daily Seruice.

* *Aduent Sunday.*

THE

THE COLLECT FOR S. ANDREWS DAY.

ALmighty God, which didst giue such grace to thy holy Apostle S. Andrew, that hee readily obeyed the calling of thy Son Iesus Christ, and followed him without delay: Grant vnto vs all, that we being called by thy holy Word, may forthwith giue ouer our selues obediently to follow thy holy Commandements, through the same Iesus Christ our Lord.

The Collect for S. Thomas day.

ALmighty & euerliuing God, which for the more confirmation of the Faith, didst suffer thy holy Apostle Thomas to be doubtfull in thy Sonnes resurrection: grant

grant vs so perfectly, and without all doubt to beleeue in thy Sonne Iesus Christ, that our faith in thy sight neuer bee reproued. Heare vs, O Lord, through the same Iesus Christ, to whom, &c.

The Collect on the Conuersion of Saint Paul.

GOd which hast taught all the world, through the preaching of thy blessed Apostle S. Paul, grant we beseech thee, that wee which haue his wonderfull conuersion in remembrance, may follow and fulfill the holy doctrine that hee taught, through Iesus Christ our Lord.

The Collect on the Purification of the blessed Virgin Mary.

ALmightie euerlasting God, we humbly beseech thy Maiestie, that as thy onely begotten Sonne was this day presented in the Temple in the substance of our flesh: so grant that wee may

be

be presented vnto thee with pure and cleane minds by Iesus Christ our Lord.

The Collect for S. Matthias day.

ALmighty God, which in the place of the traitor Iudas, diddest chuse thy faithfull seruant Matthias, to be of the number of the twelue Apostles: Grant that thy Church being alway preserued from false Apostles, may bee ordered and guided by faithfull and true Pastors, through Iesus Christ our Lord.

The Collect for the Annunciation of the Virgin Mary.

WE beseech thee, Lord, powre thy grace into our hearts, that as wee haue knowne Christ thy Sonnes incarnation by the message of an Angel, so by his Crosse and Passion wee may be brought vnto the glory of his Resurrection, through the same Christ our Lord. Amen.

The

The Collect for S. Marks day.

ALmighty God, which hast instructed thy holy Church with the heauenly doctrine of the Euangelist S. Mark, giue vs grace that we be not like children caried away with euery blast of vaine doctrine: but firmely to bee established in the truth of thy holy Gospel, through Iesus Christ, &c.

The Collect for S. Philip and S. Iames day.

ALmighty God, whom truly to know is euerlasting life: grant vs perfectly to know thy Son Iesus Christ to be the Way, the Truth, and the Life, as thou hast taught S. Philip, and other Apostles, through Iesus &c.

The Collect for S. Barnabe's day.

LOrd Almighty, which hast endued thy holy Apostle Barnabas with singular gifts of the holy Ghost: let vs not be destitute of

thy

thy manifold gifts, nor yet of grace to vse them alway to thine honour and glory, through &c.

The Collect for S. Iohn Baptists day.

ALmighty God, by whose providence thy seruant Iohn Baptist was wonderfully borne, and sent to prepare the way of thy Sonne our Sauiour, by preaching of penance: make vs so to follow his doctrine and holy life, that we may truly repent: according to his preaching, and after his example, constantly speak the truth, boldly rebuke vice, and patiently suffer for the truths sake, through Iesus Christ, &c.

The Collect for S. Peters day.

ALmighty God, which by thy Sonne Iesus Christ, hast giuen to thy Apostle S. Peter many excellent gifts, and commanded'st him earnestly to feed thy flock: make (we beseech thee) all

Bishops

Bishops and Pastors diligently to preach thy holy Word, and the people obediently to follow the same, that they may receive the Crowne of everlasting glory, through Jesus Christ &c.

The Collect on S. James day.

GRant, O mercifull God, that as thy Apostle S. James, leaving his father and all that he had without delay, was obedient unto the calling of thy Son Jesus Christ, and followed him: so we forsaking all worldly and carnall affections, may be evermore ready to follow thy Commandements, through Jesus Christ our Lord.

The Collect for S. Bartholomews day.

O Almighty and everlasting God, which hast given grace to thine Apostle Bartholomew, truly to believe and to preach thy word: Grant we beseech thee unto thy

thy Church, both to love that hee beleeved, and to preach that hee taught, through Christ our Lord.

The Collect for S. Matthews day.

ALmighty God, which by thy blessed Son didst call Matthew from the receit of Custome, to be an Apostle and Euangelist: grant vs grace to forsake all couetous desires, and inordinate loue of riches, and to follow thy said Sonne Jesus Christ, who liueth and reigneth &c.

The Collect on S. Michael and all Angels.

EVerlasting God, which hast ordained and constituted the seruices of all Angels and men in a wonderfull order, mercifully grant that they which alway doe thee seruice in heauen, may by thy appointment succour and defend vs in earth, through Jesus Christ our Lord.

The

The Collect for S. Lukes day.

ALmighty God, which calledst Luke the Physition, whose prayse is in the Gospel, to be a Physition of the soule, it may please thee by the wholesome medicines of his doctrine, to heale all the diseases of our soules, through thy Sonne Jesus &c.

The Collect for S. Simon and Judes day.

ALmighty God, which hast builded thy Congregation upon the foundation of the Apostles and Prophets, Jesus Christ himselfe being the head corner stone: grant us so to be joyned together in unitie of spirit by their doctrine, that wee may bee made an holy Temple acceptable unto thee, through Jesus Christ our Lord.

ALL

ALL-SAINTS DAY.

THe Reaſons for the ſolemne obſervation of this great and generall *Feſtiuall*, are ſet down in the *Preface* to the *Calendar* of this Booke.

THE COLLECT FOR ALL-SAINTS DAY.

ALmighty GOD, which haſt knit together the Elect in one Communion and fellowſhip in the myſticall body of thy Sonne Jeſus Chriſt our Lord: grant vs grace ſo to follow thy holy Saints in all vertuous and godly liuing, that wee may come to thoſe vnſpeakeable ioyes, which thou haſt prepared for them that vnfainedly loue thee, through Jeſus &c.

DEVOVT PRAYERS THAT MAY BE VSED BEFORE AND AFTER THE RECEIVING OF CHRISTS HOLY SACRAMENT, HIS BLESSED BODY AND BLOOD.

DEVOUT

PRAYERS

THAT MAY BE

USED

BEFORE AND AF-

TER THE

CHRISTS HOLY

SACRAMENT.

PRAYERS BEFORE THE RECEIVING OF THE BLESSED SACRAMENT.

When we enter into the Church.

I.

LOrd, I have loved the habitation of thine House, and the place where thine Honour dwelleth.

II.

I Will wash mine hands in innocency, O Lord, and so will I goe to thine Altar.

When we are prostrate before the Altar.

I.

THou art worthy, O Lord, to receive glory and honour and power, for thou hast created all things, and for thy wills sake they are, and were created.

II.

BLessing, and Glory, and Wisdome, and Thankes, and Honour, and Power and Might be unto our God for ever more. Amen.

PSAL.

PSAL. 51.

HAue mercy vpon me, O God, after thy great goodnesse: according to the multitude of thy mercies doe away mine offences.

2 Wash me thoroughly from my wickednesse, and cleanse me from my sinne.

3 For I know my faults: and my sinne is euer before me.

4 Against thee onely haue I sinned, and done this euill in thy sight: that thou mightest be iustified in thy saying, and cleare when thou art iudged.

5 Behold, I was shapen in wickednesse: and in sinne hath my mother conceiued me.

6 But loe, thou requirest truth in the inward parts, and shalt make me to vnderstand wisedom secretly.

7 Thou shalt purge me with hyssope, and I shall be cleane: thou shalt wash me, and I shall be whiter than snow.

8 Thou shalt make me heare of ioy and gladnesse: that the bones which thou hast broken may reioyce.

9 Turne thy face from my sinnes: and put out all my misdeeds.

10 Make mee a cleane heart (O God:) and renew a right spirit within me.

11 Cast mee not away from thy presence: and take not thy holy Spirit from me.

12 O Giue me the comfort of thy helpe againe: and stablish me with thy free spirit.

Glory bee to the Father, and to the Sonne: and to the holy Ghost.

As it was in the beginning, is now, and euer shall be: world without end. Amen.

At

At the Consecration.

Vers. I beleeue, Lord helpe my vnbeliefe.

THE HYMNE.

A Speciall Theme of Praise is read,
A True liuing and life giuing Bread
Is now to be exhibited:
Within the Supper of the Lord
To twelue Disciples at his bord,
An [illegible] was delivered.

What at Supper Christ performed
To be done he straightly charged
For his eternall memorie
Guided by his sacred orders
Heauenly food vpon our Altars
For our soules we sanctifie.

Christians are by Faith assured
That by Faith Christ is receiued
Flesh and bloud most precious.
What no duller sense conceiueth
Firme and grounded Faith beleeueth;
In strange effects not curious.

THE PRAYER.

I.

ALmighty Lord, who hast of thine infinite mercy vouchsafed to ordaine this dreadfull Sacrament for a perpetuall memorie of that blessed Sacrifice which once thou madest for us upon the Crosse, grant me such such diligent remembrance, and such due reuerence to assist the holy celebration of so heauenly and wonderfull a Mystery, that I may be made worthy by thy grace to obtaine the vertue and fruits of the same, with all the benefits of thy pretious Death and Passion, euen the remission of all my sins, and the fulnesse of all thy graces, which I beg for thy onely merits, who art my onely Sauiour, God from everlasting, and world without end. Amen.

II.

O Lord our Heauenly Father, Almighty and euerlasting God, regard, we beseech thee, the deuotion of thy humble seruants, who do now celebrate the memoriall which thy Sonne our Sauiour hath commanded to be made in remembrance of his most blessed Passion and Sacrifice: that by the merits and power thereof now represented before thy diuine Maiestie, wee and all thy whole Church may obtaine remission of our sinnes, and bee made partakers of all other the benefits of his most precious Death & Passion, together with his mighty Resurrection from the earth, and his glorious Ascension into Heauen, who liueth and reigneth with thee and the Holy Ghost euer one God, world without end. Amen.

III.

BE pleased O God, to accept of this our bounden duty and service, and comm and that the Prayers and supplications, together with the remembrance of Christs Passion, which we now offer up unto thee, may by the ministry of thy Holy Angels be brought up into thy Heavenly Tabernacle: and that thou not weighing our owne merits, but looking upon the blessed Sacrifice of our Saviour, which was once fully and perfectly made for us all, mayst pardon our offences, and replenish us with thy grace and heavenly benediction, through the same Jesus Christ our Lord.

HEA-

HEAVENLY ASPIRATIONS IMMEDIATELY BEFORE the receiuing of the blessed Sacrament.

I.

I will go vnto the Altar of God: euen vnto the God of my ioy and gladnesse.

II.

I will offer thankesgiuing vnto my God: and pay my vowes vnto the most Highest.

III.

O Lambe of God, that takest away the sinnes of the world: haue mercy vpon vs.

IV.

O Lambe of God that takest away the sins of the world: grant us thy peace.

V.

GRant me gracious Lord, so to eate the flesh of thy deare Sonne, and to drinke his blood, that my sinfull body may bee made cleane by his Body, and my soule washed through his most precious Blood.

At the receiuing of the Body.

LOrd, I am not worthy that thou shouldst come vnder my roofe, but speake the word, and my soule shall be healed.

Adding with the Priest.

THe body of our Lord Jesus Christ which was giuen for me, preserue my body and soule vnto euerlasting life.

And answere. Amen.

At

At the receiuing of the Cup.

WHat reward shall I gitte vnto the Lord for all the benefits that he hath done vnto me: I will take the Cup of saluation, and call vpon the Name of the Lord.

Adding with the Priest.

THe Bloud of our Lord Iesus Christ which was shedde for me, preserue my body and soule vnto euerlasting life.

Answering againe. Amen.

THANKS

THANKSGIVING AFTER WE HAVE RECEIVED THE SACRAMENT.

I.

O my God, thou art true and holy: Oh my soule thou art blessed & happie.

II.

O the depth of the wisedome and knowledge of God, how incomprehensible are his judgements, and his wayes past finding out!

III.

PRaise the Lord, O my soule, and all that is within mee praise his holy Name, which saueth thy life from destruction, and

sedeth

feedeth thée with the bread of heauen.

IV.

GLory be to God on high, and in Earth peace, good will towards men. Wee worship thee O Lord, and wee magnifie thy Name for euer, who hast vouchsafed to fill our soules with gladnes, and to feed vs with the heauenly mysteries of Christs sacred Body and Blood: humbly beseeching thée that from henceforth wee may walke in all good workes, and serue thee in holinesse and pureneſſe of liuing, to the honour of thy Name. Amen.

MEDI-

MEDITATIONS WHILEST OTHERS ARE COMMUNICATED.

I.

Happie are those servants, whom when their Lord cummeth, hee shall find thus doing.

II.

Know yee not that yee are the Temple of God, and that the Spirit of God dwelleth in you? If any one defile the Temple of God, him will God destroy.

III.

Behold, thou art made whole, sinne no more, least a worse thing happen unto thee.

The

V.

THe houre commeth, and now it is, when the true worshippers shall worship the Father in spirit and in truth.

VI.

BEe ye followers of God, as deare children, and walke in loue, euen as Christ loued vs, and gaue himselfe an offering and a sacrifice of a sweet sauour vnto God for vs.

VII.

THE DOXOLOGIE.

TO the King Eternall, the Immortall, Inuisible and onely wise God, be all honour and glory, now and for euermore, Amen.

DIVERS

DIVERS FORMES OF DEVOTE AND PENITENT CONFESSIONS TO BEE VSED, AS AT other times, so especially before the receiuing of Christs blessed Sacrament.

According to the direction of the Church.

Exhortation before the Communion.

If any require comfort and counsell for the quieting of his conscience, let him come to some discreet Minister of Gods Word, and opening his griefe, receiue the benefit of Absolution.

1. IOHN

1. IOHN 1. 9.

If we confesse our sinnes, He is faithfull and iust to forgiue vs our sinnes, and to cleanse vs from all vnrighteousnesse.

THE PREPARATION.

I.

ALmighte God, vnto whom all hearts bee open, all desires knowne, and from whom no secrets are hid, cleanse the thoughts of my heart, by the inspiration of thy holy Spirit, though Iesus Christ. Amen.

II.

ALmighty and euerlasting God, which hatest nothing that thou hast made, and doest forgiue the sinns of all them that be penitent, create and make in me a new and a contrite heart, that I worthily lamenting my sinnes, and knowleyging my wretchednesse, may obtaine of thee the God of all mercy, perfect remissi-

on

on and forgiuenesse, through Jesus Christ. Amen.

THE CONFESSION.

I Confesse &c. those sins, which if I would, I cannot hide from him: my sinnes of pride & vaineglory, of hatred and enuy, of gluttony and wantonnesse, &c. which I acknowledge through my fault, euen through my owne fault, and my most grieuous fault to haue committed against his heauenly and awfull Maiestie. I am an vncleane and a sinfull creature: * I accuse my selfe of my wicked thoughts and desires that I haue had, &c. of my wanton and euill words, that &c. of my naughty and vngodly deeds, that &c. for all which I am truly penitent fro the depth of my soule, and am stedfastly resolued to shew forth the fruits of repentance in my future course of life. And therefore

* Here may the Penitent haue recourse to the seuerall breaches of Gods commandements, specified in the beginning of this Book.

sore in all lowlinesse and humilitie of a broken heart I beg my pardon, and crie unto God for mercy towards me a most sinfull and unworthy creature: that hee whose nature and propertie it is to forgive sinners, and ever to have mercy upon them that truly turne unto him, would vouchsafe of his great pitie and goodnesse, to give me the comfort of Absolution, and a perfect remission of all my sinnes; to strengthen me in all good workes, and to bring mee unto life everlasting, through Jesus Christ. Amen.

OTHER

OTHER FORMES OF GENERALL CONFESSIONS.

I.

Almighty and most mercifull Father, I haue erred & strayed from thy wayes like a lost sheepe, I haue followed too much the deuices and desires of my owne heart: I haue offended against thy holy Lawes: I haue left vndone those things which I ought to haue done, and I haue done those things which I ought not to haue done, and there is no health in me: but thou, O Lord, haue mercy vpon me, miserable offender. Spare thou mee O God, which confesse my faults, restore thou me that am penitent, according to thy promises declared vnto mankind in Christ Iesus our Lord:

Lord: and grant O most merciful Father for his sake, that I may hereafter live a godly, righteous and sober life, to the glory of thy holy Name. Amen.

II.

ALmighty God, Father of our Lord Jesus Christ, Maker of all things, Judge of all men, I knowledge and bewaile my manifold sinnes and wickednesse, which I from time to time most grievously have committed by thought, word and deed, against thy Divine Majestie; provoking most justly thy wrath and indignation against me: I doe earnestly repent, and am hartily sorie for these my misdoings, the remembrance of them is grievous unto me, the burden of them is intolerable. Have mercy upon me, have mercy upon me, most mercifull Father, for thy Sonne our Lord Jesus Christs sake, forgive

giue me all that is past, and grant that I may euer hereafter serue and please thee in newnesse of life, to the honour and glory of thy Name, through Jesus Christ our Lord, Amen.

III.

FOrgiue me my sins, O Lord, forgiue mee the sinnes of my youth, and the sins of mine age, the sinnes of my soule, and the sinnes of my body, my secret and my whispering sinnes, my presumptuous and my crying sins, the sinnes that I haue done to please my selfe, and the sinnes that I haue done to please others. Forgiue me my wanton and sole sinnes. Forgiue me my serious and deliberated sinnes. Forgiue me those sinnes which I know, and those sinnes which I know not: the sinnes which I haue scriuen so long to hide from others, that now I haue euen hid them

from

from mine owne memory. Forgiue them, O Lord, forgiue them all, and of thy great goodnesse let me be absolued from mine offences.

A DEVOVT MANNER OF PREPARING OVR SELVES, TO RECEIVE ABSOLVTION.

I That am a wretched sinner, here personally appearing and prostrate before the presence of the euerlasting God, hauing in remembrance the exceeding mercie of his great goodnesse towards me, whom hee hath created of nothing, preserued, sustained, and loued, when I was most vnworthy of any thing:

whom hee hath of his incomprehensible clemency so often invited to repentance, and whose conuersion and amendment hee hath so patiently expected: as also hauing in memorie, that at the day of my Christning I was so happily and holily vowed and dedicated vnto my God, to be his child, and to liue in his continuall seruice: yet that contrary to the profession which was then made in my name, I haue so many and sundry times, so erecrably and detestably violated my vowes, prophaned my sacred promises, and imployed my soule to the seruice of the World, the Flesh, and the Deuill: thereby despising the graces, and contemning the goodnes of Gods diuine Maiestie: at length recalling my selfe, and in all lowly and deuout wise heere calling my soule and body prostrate before the dreadfull throne of his Iustice, I acknowledge

and

and confesse, and I yeeld my selfe a most miserable wretched sinner, guiltie of that Death and Passion which Christ once suffered for mee vpon the tormenting Crosse. But turning my selfe to the Throne of his infinite Mercy, and with all my might and force from the very bowels of my hart, detesting the iniquities of my forepassed life: I most humbly beg and craue pardon for the same, with an entire absolution from all my sinnes, euen for the pretious death and passions sake of my Lord and Sauiour: vpon whom, as vpon the only foundation of my hope, I repose all my confidence, and vnto whom I promise and confirme againe, I adnow, and solemnely renew the sacred profession of loyall seruice and fidelitie, which was made in my name, and in my behalfe vnto him at my holy Baptisme: renouncing vnfainedly the vani-

ties of this wicked World, the lusts of all sinfull Flesh, and the suggestions of the Diuell; and conuerting my selfe vnto my most gracious & mercifull God, I desire, deliberate, purpose, and fully resolue to honour him, serue him, loue him, and obey him now and for euer hereafter. Giuing and dedicating vnto him, for this end, the powers of my soule, the affections of my heart, and the faculties of my body, to bee his faithfull, loyall and obedient seruants for euer, without vnsaying, reuoking, or repenting me of this my holy and sacred promise, or any part thereof. And I most humbly beseech Almighty God the Father, Son and Holy Ghost to confirme me in this constant resolution, and to accept of this my broken and contrite heart, which he hath promised not to despise: entirely desiring his fatherly goodnesse, that as he hath giuen

me

me a desire and will to purpose, so hee would giue mee strength and grace to performe all holy actions, thorow Iesus Christ.

THE PRAYER.

O God, whose nature and propertie is euer to haue mercy and to forgiue, that hast compassion vpon all men, and hatest nothing that thou hast made, nor wouldest the death of a sinner, but rather that hee should turne from sinne, and bee saued: mercifully heare the deuout and lowly prayers of thy seruant, and spare all those which confesse their sinnes vnto thee: that they whose consciences by sinne are accused, by thy merciful and gracious pardon may be absolued, thorough Iesus Christ our Lord. Amen.

AFTER ABSOLVTION.

BLessed is he whose vnrighteousnesse is forgiuen, and whose sin is couered.

Blessed is the man, vnto whom the Lord imputeth no sinne.

PRAYERS
FOR
THE KING
AND
QVEENE.

PRAYERS FOR THE KING AND QVEENE.

OVr Father which art in heauen. Hallowed be thy Name. Thy kingdom come. Thy will be done in earth as it is in heauen. Giue vs this day our daily bread. And forgiue vs our trespasses, as we forgiue them that trespasse against vs. And leade vs not into temptation: but deliuer vs from euill. Amen.

Vers. O God make speed to saue me.
Resp. O Lord make haste to help me.

glory bee to the Father, and to the Sonne: and to the holy Ghost.

As it was in the beginning, is now, and euer shall bee: world without end. Amen.

ALLELVIA. Praise the Lord.

THE HYMNE.

GReat God of Kings,
whose gracious hand hath led
our sacred Soueraigne Head
Vnto the Throne
from whence our blisse is bred:
Oh send thine Angels
to his blessed side,
and bid them there abide,
To be at once
his Guardian and his Guide.

Deare

Dearc be his life,
all glorious be his dayes,
and prospering all his Mayes:
Late adde thy last Crowne
to his peace and prayse,
And when he hath
outliu'd the Worlds long date,
let thy last Change translate
His earthly Throne
to thy celestiall state.

Amen.

THE ANTIPHONA.

BEhold, O God, our Defender, and looke vpon the face of thine Anointed.

PSAL. 21.

THe King shall reigne in thy strength, O Lord: exceeding glad shall hee bee of thy saluation.

2 Thou hast giuen him his hearts desire: and hast not denied him the request of his lips.

3 For thou hast preuented him with the blessings of goodnesse: and hast set a crowne of pure gold vpon his head.

4 He shall aske life of thee, and thou shalt giue him a long life: euen for euer and euer.

5 His honour is great in thy saluation, glory and great worship shalt thou lay vpon him.

6 For thou shalt giue him euerlasting felicitie: and make him glad with the ioy of thy countenance.

7 And why? Because the King putteth his trust in the Lord, and in the mercy of the most Highest, he shall not miscarry.

Glory be to the Father, and to the Sonne: and to the holy Ghost.

As it was in the beginning, is now, and euer shall be: world without end. Amen.

PSAL.

PSALM. 61.

EAre my prayer, O God: giue eare vnto my calling.

2 From the ende of the earth will I call vpon thee, when my heart is in heauinesse: set me vp vpon the rocke that is higher then I.

3 For thou hast been my hope: and a strong tower for me against the enemie.

4 I will dwell in thy tabernacle for euer: and my trust shall be in the couert of thy wings.

5 For thou, Lord, hast heard my desire: and hast giuen an heritage vnto those that feare thy Name.

6 Thou shalt graunt the king a long life: that his yeeres may endure throughout all generations.

7 He shall dwell before God for euer: O prepare thy louing mercy and faithfulnesse, that they may preserue him.

8 So will I alwayes sing prayses vnto thy Name: that I may daily performe my vowes.

Glory be to the Father, and to the Sonne: and to the holy Ghost.

As it was in the beginning, is now, and euer shall be: world without end. Amen.

PSAL.

PSAL. 89.

THou hast made a Covenant, O Lord, with thy chosen: and with thy holy eyle thou hast anointed him.

2 Let thy hand hold him fast: and thy arme strengthen him.

3 Let not the enemie bee able to doe him violence: and let not the sonne of wickednesse hurt him.

4 Smite downe his foes before his face: and plague them that hate him.

5 Let thy truth also and thy mercy bee with him: and in thy Name let his horne be exalted.

6 Let him say, Thou art his Father, his God, and his strong salvation.

7 Let thy mercy be kept for him euermore: and let thy Covenant stand fast with him.

Glory

Glory bee to the Father, and to the Sonne: and to the holy Ghost.

As it was in the beginning, is now and euer shall bee: world without end. Amen.

THE ANTIPHONA.

Behold, O God our Defender, and looke vpon the face of thine Anoynted.

THE LESSON.

1. TIM. 2. 1.

I Will therefore that Prayers and Supplications with giuing of thanks bee made for all men: for Kings, and for all that are in authority, that we may liue a quiet and a peaceable life in all godlinesse and honestie, for this is good and acceptable in the sight of God our Sauiour. Vers.

Vers. O Lord saue the King.

Resp. And mercifully heare vs when we call vpon thee.

THE PRAYERS.

I.

ALmightie GOD, whose Kingdome is euerlasting, and power infinite, haue mercy vpon the whole Congregation, and so rule the heart of thy chosen seruant Charles our King and Gouernour, that hee (knowing whose Minister hee is) may aboue all things seeke thy honour and glory, and that we his subiects (duely considering whose authoritie he hath) may faithfully serue, honour, and humbly obey him, in thee and for thee, according to thy blessed Word and Ordinance, through Jesus Christ our

Lord,

Lord, who with thee and the holy Ghost, liueth and reigneth euer one God, world without end. Amen.

II.

ALmighty and euerliuing God, we be taught by thy holy Word, that the hearts of Kings are in thy rule and gouernance, and that thou doest dispose and turne them as it seemeth best to thy godly wisedome: we humbly beseech thee, so to dispose and gouerne the heart of Charles thy seruant our King and Gouernour, that in all his thoughts, words, & workes, he may euer seeke thy honour and glory, and study to preserue thy people committed to his charge, in wealth peace, and godlinesse. Grant this, O merciful Father, for thy deare Sonnes sake, Iesu Christ our Lord. Amen.

III.

WE beseech thee, O Lord, to saue and defend all Christian Kings, Princes and Gouernours, and specially thy seruant Charles our King, that vnder him we may be godly and quietly gouerned: and grant vnto his whole Counsell, and to all that be put in authority vnder him, that they may truly and indifferently minister iustice, to the punishment of wickednes and vice, and to the maintenance of Gods true Religion and vertue. Amen.

IV.

O Lord our heauenly Father, high & mighty, King of kings, Lord of Lords, the only Ruler of Princes, which dost frō thy throne behold al the dwellers vpon earth, most hartily we beseech thee, with thy fauour to behold our most gracious Soueraigne Lord King Charles,

Charles, and so replenish him with the grace of thy holy Spirit, that he may alway encline to thy will, and walke in thy way: endue him plenteously with heauenly gifts, grant him in health and wealth long to liue, strengthen him that he may vanquish and ouercome all his enemies, and finally after this life, hee may attaine euerlasting ioy and felicitie, through Iesus Christ our Lord. Amen.

V.

O Almightie and euerlasting God, Creator and Lord of all things, giue eare we beseech thee, vnto our humble prayers, and multiply thy blessings vpon thy Seruant, our Soueraigne King Charles, whom in all lowly deuotion we commend vnto thy high Maiestie: that hee being strengthened with the faith of Abraham, endued with the mildnes of Moses, armed with the magnanimitie Ex libro Regali.

gnuitie of Iosua, exalted with the humilitie of Dauid, beautified with the wisedome of Salomon, and replenished with the godnes and holinesse of them all, He may walke vprightly before thee, in the way of righteousnesse, and like a mightie King, may be powerfull ouer his enemies, gouerning his people with equitie, and preserving thy Church with Truth and Peace, through Iesus Christ our Lord. Amen.

IV.

Lib. Reg. GOd, the vnspeakeable Author of the world, Creator of men, Gouernour of Empires, and Establisher of all Kingdomes, who out of the loynes of our Father Abraham didst chose a King that became the Sauiour of all Kings and Nations of the earth: Blesse, we beseech thee, thy faithfull Seruant, and our dread Soueraigne Lord King Charles

with

with the richest blessings of thy Grace. Establish him in the Throne of his kingdome by thy mighty aide and protection: assist him as thou didst assist Moses in the Bush, Iosua in the Battell, Gideon in the field, and Samuel in the Temple. Let the Dewes of thine abundant mercies fall upon his head, and giue vnto him the blessing of Dauid and Salomon. Be vnto him an Helmet of saluation against the face of his enemies, and a strong Towre of defence in the time of aduersitie. Let his Reigne bee prosperous, and his dayes many. Let peace, and loue, and holinesse, let iustice and truth, and all Christian vertues flourish in his time: let his people serue him with honour and obedience: and let him so duly serue thee here on earth, that he may heereafter eternally reigne with thee in Heauen, through Iesu Christ our Lord. Amen.

Luke

VIII.

Lib. Reg. LOrde deliuere Almightie God with thy fauourable Countenance vpon thine Anoynted, and our glorious King. Bleſſe him as thou didſt bleſſe Abraham, Iſaac, and Iacob, and poure vpon him the fulneſſe of thy Mercy and Grace. Giue vnto him of the Deaw of Heauen, and of the fatneſſe of the earth, abundance of Corne, and Wine, and Oyle, and plentie of all things long to continue: that in his time there may be health in our Countrie, and peace throughout all his Kingdomes: that the glorie of his Royall Court may ſhine faith farre and neere in the eyes of all Nations, euen through Him who is the King of Kings, and Lord of all things, our Sauiour Ieſus Chriſt. Amen.

Giant

VIII.

GRant, we beseech thée Almighty God, that our Soueraigne Lord the King may bee a most mightie Protector of his People, a religious Defender of thy sacred Faith, a bountifull Comforter of thy holy Church, a glorious Triumpher ouer all his enemies, a gratious Gouernour ouer all his Subiects, and a happie Father of many children, to rule this Nation by succession in all ages, through Iesus Christ our Lord. Amen. Lib. Reg.

PRAY-

PRAYERS FOR THE QVEENE.

ALmightie God, the Fountaine of all mercy, we humbly beseech thee to powre downe the Riches of thine abundant goodnesse vpon the Head of thine Handmaid, our most gracious Q. Marie, that shée being continually beautified with the Royall ornaments of thy heauenly Grace, may be holy and deuout as Hester, louing to the King as Rachel, fruitfull as Leah, wise as Rebecca, faithfull and obedient as Sarah: and with long life and glory continuing in her High & Princely estate here, shée may at last be brought to the great

great happinesse of thine euerlasting estate hereafter, through Iesus Christ our Lord. Amen.

II.

ALmightie God our Heauenly Father, we be taught by thy holy Word, that the bringing forth of children, and the fruitfulnesse of the wombe is in thy rule and gouernance, an heritage and blessing that commeth from the Lord: we humbly beseech thee so to dispose, comfort, and blesse thine humble Handmaid, our most gracious Queene Marie, that she may growe vp as a fruitfull Vine vpon the walles of the Kings house, and become a ioyfull Mother of many children, to the ioy and welfare of this Kingdome, and to the glory of thy holy Name, through Iesus Christ our Lord. Amen.

III.

O God from whom all good graces do proceed, we beseech thee to multiply upō thy devoted Handmaid, our gracious Queene, the manifold gifts of thy holy Spirit, the Spirit of Wisdome and Understanding, the Spirit of Counsell and Ghostly strength, the Spirit of knowledge and true Godlinesse, and fulfill her, O Lord, with the Spirit of thy holy feare, for Jesus Christ his sake, Amen.

IV.

Almighty God, blesse her with the blessings of Heaven above, and the blessings of the earth beneath. Let peace and plenty dwell about her: let Holinesse and Honour be her Guard, and let all the fulnesse of thy blessings be upon her, through Jesus Christ our Lord, Amen.

A PRAYER FOR THE Pr. Palat. WITH THE LADY Elizab. &c.

ALmighty GOD, the Fountaine of all goodnesse, heare our humble supplications which wee make vnto thée for thy blessings and fauours vpon Frederick Prince Elector Palatine, and the Lady Elizabeth his wife, with their Princely issue: endue them with thy holy Spirit, enrich them with thy heauenly Grace, prosper them with all happines, and bring them to thine euerlasting Kingdome, through Iesus Christ our Lord. Amen.

The Lords Name be praysed.

A PRAYER FOR THE
Pr. Palat. WITH THE
LADY Elizab. &c.

ALmighty God, the
Fountaine of all good-
nesse, heare our humble
supplications which we
make unto thee for thy blessings
upon Frederick
Prince Palatine, and the
Lady Elizabeth his wife, with
their Princely issue: endue them
with thy holy Spirit, enrich them
with heavenly Grace, prosper
them with all happiness, and bring
them to their wished journey's
end, through Jesus Christ our

PRAYERS
FOR THE FOVRE EMBER WEEKES.

PRAYERS

FOR

THE FOUR

LARGER

WEEKES.

PRAYERS FOR THE FOVRE EMBER WEEKES.

AMong all the Set-Fasts of the yeare, LENT hath the first, & These EMBER Daies the second place: Dayes of Deuotion and Fasting, which were instituted of old, and obserued at the foure seasons of the yeare, as for many other, so chiefly for these reasons. First, That *Christians* in these religious duties towards God might let the world know they were as deuout and forward as formerly the *Iewes* had been, whose custome it was to obserue foure seuerall and solemne Times of Fast in the yeare, though for other ends and vpon other occasions, than now the vse of the Church is to do. 2. For that these Times are as the *first fruits* of euerie Season, which wee rightly dedicate to the seruice and the honour of God. 3. * That by *beginning* these seuerall parts of the yeare with an holy, righteous

* *Leo de ieiun. decimi mensis, Serm. 4. S Hieron. in Zach 8. Gratian. dist 76 c. ieiun.*

* *Leo de ieiun. Sept. mens. Serm. 9.*

ous and sober life, we might the better learne how to spend the *remainder* of euery season accordingly. 4. That we might obtain the continuance of Gods fauour towards vs for the *fruits* of the earth, which at these *Times* are for the most part eyther *sowne*, or *sprung vp*, or comming to their *ripenesse*, or *gathered* into the Barne. 5. That we might recall, bewaile and repent vs the more seriously of those sinnes which all the *season* before wee haue through our frailtie and wilfulnesse committed. 6. That our *bodies* might by the imploring of Gods mercies, bee freed from those common *distemperatures*, which vsually these *foure seasons* of the yeer through the *predominant humours* then reigning, doe bring along with them. 7. And lastly, for that at these *Times* it was the ordinarie custome of the Church, * and is so still, by the Imposition of her Bishops hands, to giue holy and *sacred Orders*; which Orders were euer giuen aswel by * Christ and his * Apostles, as their Successors, with solemne *Prayer* and *Fasting* before hand.

* Const. & Canons, *cap.* 31.

* Luc. 6. 12
* Acts 13. 3

Vers.

Vers. Our [illegible] in the Name of the Lord.

Resp. Who hath made Heaven and Earth.

Vers. Blessed [illegible] the Name of the Lord.

Resp. From [illegible] without end. Amen.

THE PSALMES.

PSAL. 119.

Beati immaculati.

Blessed are those that are vndefiled in the way, and walke in the Law of the Lord.

Blessed are they that keepe his testimonies: and

and séeke him with their whole heart.

3 For they which doe no wickednesse: walke in his wayes.

4 Thou hast charged: that we shall diligently kéepe thy Commandements.

5 O that my wayes were made so direct: that I might kéepe thy Statutes.

6 So shall I not bee confounded: while I haue respect vnto all thy Commandements.

7 I will thanke thée with an vnfained heart: when I shall haue learned the Judgements of thy righteousnesse.

8 I will kéep thy ceremonies: O forsake me not vtterly.

Glory be to the Father, and to the Sonne: and to the holy Ghost.

As it was in the beginning, is now, and ever shall be: world without end. Amen.

Legem

Legem pone.

TEach me, O Lord, the way of thy statutes: and I shall keepe it vnto the end.

2 Giue me vnderstanding, and I shall keepe thy Law: yea, I shall keepe it with my whole heart.

3 Make me to goe in the path of thy Commandements: for therein is my desire.

4 Incline my heart vnto thy Testimonies: and not to couetousnesse.

5 O turne away mine eyes lest they behold vanitie: and quicken thou me in thy way.

6 O stablish thy Word in thy seruant, that I may feare thee.

7 Take

7 Take away the rebuke that I am afraid of: for thy Judgements are good.

8 Behold, my delight is in thy Commandements: O quicken me in thy righteousnesse.

Glory be to the Father, and to the Sonne: and to the holy Ghost.

As it was in the beginning, is now, and ever shall be, world without end. Amen.

Appropinquet.

Let my complaint come before thee, O Lord: give me understanding according to thy Word.

2 Let my supplication come before thee: deliver me according to thy Word.

3 My lips shall speake of thy praise: when thou hast taught me thy Statutes.

4 Yea,

4 Yea, my tongue shall sing of thy Word: for all thy Commandements are righteous.

5 Let thine hand helpe me: for I haue chosen thy Commandements.

6 I haue longed for thy saying health, O Lord: and in thy Law is my delight.

7 O let my soule liue, and it shall praise thee: and thy Iudgements shall helpe me.

8 I haue gone astray like a sheepe that is lost: O seeke thy seruant, for I doe not forget thy Commandements.

Glory be to the Father, and to the Sonne: and to the holy Ghost.

As it was in the beginning, is now and euer shall be: world without end. Amen.

A

After these Psalmes, the LITANY may be said.

O God the Father of Heaven, &c. as before.

THE PRAYERS COMMON TO ALL THE EMBER DAYES,

DISPOSED

ACCORDING TO THE SEVEN REASONS BEFORE SPECIFIED.

I.

For Gods acceptance of our humiliation.

ALmighty God, who didst command thy people Israel to afflict their soules before thee on the day of attonement, and by whose divine

divine inspiration the succeeding sages of that Church appointed o-thes fertilities of publiche Pasting and Humiliation. Grant we be-seech thee, that as our knowledge of thee, and of thy truth farre ex-ceeds theirs, so in this, and al other duties of Religion, our Righte-ousnesse may exceed their Righte-ousnesse, that men seeing our good works, may glorifie thee our hea-uenly Father, through Jesus Christ thy Sonne our Saviour. Amen.

II.

For consecrating the beginning of e-uery Season vnto God.

ALmightie God, from whom we haue the beginning and continuance of our life: Grant we beseech thee, that we thy hum-ble seruants may so consecrate vnto thy diuine Maiestie the first fruits of this Time and Season

of

A

[illegible] Lord, Amen.

[illegible] Father, we most humble beseech thee, that wee thy servants who do begin this Time and season of the yeere with fasting and saber living, may find thereby such ghostly strength and comfort, that we may bee the more able [illegible] the ordinances of this season, and the rest of our duties accordingly. [illegible] fasting this cold [illegible] affords us [illegible] those who are [illegible] [illegible] [illegible]

through the merits of Jesus Christ our Saviour. Amen.

IV.

For the fruits of the Earth.

ALmighty God, Lord of heaven, and earth, in whom we liue, moue, and haue our being, who doest good vnto all men, making thy Sunne to rise on the euill, and on the good, and sending Raine on the iust, and on the vniust: fauourably behold vs thy people, who doe call vpon thy Name; and send vs thy blessing from heauen, in giuing vs fruitefull Seasons, and filling our hearts with food and gladnesse: that both our hearts and mouthes may be continually filled with thy prayses, giuing thanks to thee in thy holy Church, through Jesus Christ our Lord. Amen.

For

V.

For pardon of ſinnes paſt.

ALmightie and moſt mercifull Father, who for our many and grieuous ſinnes, thoſe eſpecially which we haue committed againſt thee ſince the laſt ſolemne Time of our Humiliation and Repentance, mightest moſt iuſtly haue cut vs off in the midſt of our dayes, but in the multitude of thy mercies haſt hitherto ſpared vs: Accept we moſt heartily beſeech thee, our vnfeigned confeſſion for all our former tranſgreſſions, and grant that wee may neuer ſo preſume of thy mercy, as to deſpiſe the Riches of thy goodneſſe, but that thy forbearance and long ſuffering may leade vs to repentance, and amendment of our ſinfull liues, to thy honour and glory, and our finall acquittance and abſolution at the laſt day,

day, through Iesus Christ our Lord. Amen.

VI.

For the health of our Bodies.

O God the Father of Heauen, from whom commeth downe euery good and perfect gift, mercifully looke vpon our frailtie and infirmitie, and grant vs such health of Body, as thou knowest to be needfull for vs: that both in our Bodies and Soules we may euermore serue thee with all our strength and might, through Iesus Christ our Lord. Amen.

VII.

For the ordination of Priests and Deacons.

ALmighty God our heauenly Father, who hast purchased to thy selfe an vniuersall Church by the precious blood of thy deare

Sonne:

Sonne: mercifully looke vpon thy whole Congregation, and at this time so rule and gouerne the harts and minds of thy seruants, the Bishops and Pastors of thy Flocke, that they may lay hands suddenly on no man, but faithfully and wisely make choice of fit men to serue thee in the sacred Ministery of thy Church: and to those that shall be ordained to that holy Function, giue thy Grace and heauenly benediction, that both by their life, and doctrine, they may set forth thy glory, and set forward the saluation of all men. Grant this O Lord for his sake, who is the great Shepheard, and Bishop of our soules, Iesus Christ our Lord. Amen.

II.

THE PRAYERS PROPER TO THE FOVR SEVERALL EMBER WEEKES.

In the time of Advent.

For

II.

For the Ember weeke in Lent.

O Lord Jesus Christ, the Son of God, and Saviour of the World, who didst foretell to thine Apostles, that at the Time of thy sufferings, they should weepe and lament, while the world rejoyced, and that they should be sorrowfull, but their sorrow should be turned into joy, Grant that during this time wherein thou wast to suffer, and wast afflicted with extreme sorrow and anguish for the sinnes of the whole world, we thy unworthy servants may so weepe and lament, and be sorrowfull for our sinnes, the cause of all those thy sorrowes and sufferings, that on the day of thy triumphant Resurrection, we may rejoyce with that joy, which no man can take from us. Grant this O blessed Lord and Saviour, who didst die

for

for our sinnes, and rise againe for our iustification, and now liuest and reignest with the Father, in the Vnitie of the Holy Ghost, world without end. Amen.

III.

For the Ember weeke after Pentecost.

O Lord Iesus Christ, the Eternall Son of the Eternall Father, who at the time of thy glorious Ascension diddest command thine Apostles to tarry in Ierusalem, vntill they were endued with Power from on high: and when in obedience to this thy commandement they had there continued with one accord in prayer and supplication, didst according to thy promise send downe vpon them the Holy Ghost the Comforter, Grant we beseech thee, that we thy

most

most humble seruants abiding in the vnitie of thy Holy Catholike Church, the Mother of vs all, and continually serving thee as thou hast commanded, may bee euermore replenished with the heauenly grace of the Holy Ghost, through thy precious merits and most powerfull intercession, who liuest and reignest with the Father in the Vnitie of the same Spirit, euer world without end. Amen.

IV.

For the Ember Weeke in September.

ALmightie God, who giuest to all life and breath, and all things, and bringest forth food out of the Earth for the vse of Man: Keepe vs euer in mind, that this world, with all the glory of it, fadeth, and the fashion thereof passeth away: and grant that wee

may

may so vse the fruites of the ground which thou hast now giuen vs, and all other thy temporall blessings wherewith thou crownest the yeere, as we abuse them not to the satisfying of our wanton and inordinate appetites: but may euermore serue thée in Christian temperance and sobriety, as it becommeth those, who liuing on earth, haue their conuersation in heauen, that at the last wee may be admitted into thy heauenly Kingdome, where we shall neuer hunger or thirst againe, being satisfied with the plenteousnesse of thy House, and filled with the abundance of thy pleasures for euermore. Grant this O heauenly Father, for Iesus Christs sake our Lord. Amen.

ASsist me mercifully, O Lord, in these my supplications and prayers, and dispose the way of

thy seruants toward the attaine-
ment of euerlasting saluation,
that among all the changes and
chances of this mortall life, they
may euer bee defended by thy
most gracious and ready helpe,
through Christ our Lord. Amen.

PRAYERS
FOR
THE SICKE.

PRAYERS FOR THE SICKE.

Our Father which art in heaven, hallowed be thy, &c.

Vers. Our helpe standeth in the Name of the Lord.

Resp. Which hath made heauen and earth.

Vers. Blessed bee the Name of the Lord.

Resp. Henceforth world without end. Amen.

Glory be to the Father, &c.
As it was in the beginning, &c.

THE ANTIPHONA.

BLessed are they whom Thou chastenest O Lord, and teachest them in thy Law.

PSAL. 25.

VNto thée, O Lord, doe I lift vp my soule, &c.

as before pag. 94.

PSAL. 27.

HEarken vnto my voyce O Lord, when I cry vnto thée: haue mercy vpon me, and heare me.

2 O hide not thy face from me: nor cast thy seruant away in displeasure.

3 Thou hast béen my succour: leaue me not, neither forsake me O God of my saluation.

4 I should vtterly haue fainted: but that I beleeue verily to

ſée the goodneſſe of the Lord in the land of the liuing.

5 O tarry thou the Lords leiſure: be ſtrong, and he ſhall comfort thine heart, and put thou thy truſt in the Lord.

Glory be to the Father, &c.
As it was in the beginning, &c.

PSAL. 31. 34.

IN thée O Lord haue I put my truſt: let me neuer be put to confuſion: deliuer me in thy righteouſneſſe.

2 Bow downe thine eare vnto me: make haſte to deliuer me.

3 And bee thou my ſtrong Rocke, and the houſe of my defence, that thou mayſt ſaue me.

4 My time is in thy hand: deliuer me from the hand of mine enemies.

5 Shew thy ſeruant the light of thy countenance: and ſaue me for thy mercies ſake.

6 The

6 The eyes of the Lord are ouer the righteous: and his eares are open vnto their prayers.

7 The Righteous crie, and the Lord heareth them: and deliuereth them out of all their troubles.

8 The Lord is nigh vnto them that are of a contrite heart: and will saue such as be of an humble spirit.

9 Great are the troubles of the righteous: but the Lord deliuereth them out of all.

10 The Lord deliuereth the soules of his seruants: and all they that put their trust in him, shall not be destitute.

Glory be to the Father, &c.
As it was in the beginning, &c.

THE ANTTFRONA.

BLessed are they whom thou chastenest, O Lord, and teachest them in thy Law.

The seven Penitentiall Psalmes.

REmember not Lord our offences, nor the offences of our Forefathers, &c.

as before, pag. 184.

The Letany.

O God the Father of Heauen, haue mercy, &c.

as before, pag. 204.

The Confession.

I Confesse vnto Almightie God, &c.

as before, pag. 20.

An

An humble Protestation of free forgiuenesse to others.

I Doe further most humbly desire all and euery one whom I haue offended, that they would vouchsafe to forgiue me. And I doe freely and heartily forgiue all the world, whatsoeuer any one hath offended me, or done vnto me any manner of iniurie whatsoeuer; euen as I desire to be forgiuen of God, and to be absolued from my sinnes by the merits of my blessed Redeemer. Amen.

The Creed.

I Beleeue in God, the Father Almightie, &c. as before.

After the Creed.

IN this Faith, which I doe vnfainedly and wholly beleeue as a true member of Christs Catholike Church, doe I purpose to finish my

life: and if ought shall happen by the violence of my sickness, or the suggestions of my ghostly enemies, whereby I shall come to thinke, say, or doe any thing contrary to this holy Faith and purpose, I doe here renoke it before hand, and protest from my soule, euen before Christ and his holy Angels, that I giue no consent thereunto; giuing most humble and hearty thanks vnto my louing Creator and Redeemer, that by the wonderfull goodnesse of his bountie, he hath vouchsafed to bring me to the knowledge of this Faith in him, which with my soule and body I commend into his most holy and mercifull hands, now and at the houre of my death, Amen.

THE

THE PRAYERS.

Lord haue mercy vpon me.
Christ haue mercy vpon me.
Lord haue mercy vpon me.

OVr Father which art in heauen, hallowed, &c.

Vers. O Lord saue thy seruant.
Resp. which putteth his (or her) trust in thee.
Vers. Send vnto him helpe from thy holy place.
Resp. And euermore mightily defend him.
Vers. Let the enemie haue no aduantage ouer him.
Resp. Nor the wicked one approch to hurt him.
Vers. Be vnto him, O Lord, a strong tower.
Resp. From the face of his enemie.

Vers.

Vers. O Lord heare my prayer.
Resp. And let my cry come vnto thee.

I.

GOD who declarest thy almightie power most chiefely in shewing mercy and pitie, of thy goodnesse and fauour, vouchsafe to heare these my humble and deuout prayers, that being now iustly punished for mine offences, I may be mercifully deliuered by thy abounDant pitie, for the merits of Iesus Christ our Lord. Amen.

II.

O God who seest that I put not my trust in any thing which I can doe, mercifully grant, that by thy power I may be deliuered from all aduersitie, and be healed both in body and soule, through Iesus Christ our Lord. Amen.

III.

O Lord looke downe from heauen, behold, visit, and relieue me thy sicke seruant, looke vpon me with the eyes of thy mercy, giue me comfort and sure confidence in thee, defend me from the danger of my deadly enemie, and keepe me in perpetuall peace and safetie, through Iesus Christ our Lord. Amen.

IV.

HEare me, Almighty and most mercifull God and Sauiour: extend thine accustomed goodnes vnto me thy humble seruant, who am now grieued with sickenesse. Visit me, O Lord, as thou didst visit Peters wiues mother, and the Captaines seruant: so visit and restore vnto mee my former health (if it bee thy blessed will,) or else giue me grace so to take thy visitation, that after this paine

still

full life is ended, I may dwell with thée in life euerlasting. Amen.

V.

O Sweete Jesus, I desire neither life, nor death, but thy most holy will: Thou art the thing O Lord that I beke for; be it vnto me, according to thy good pleasure. If it be thy will to haue me die, receiue my soule, and grant that in thée, and with thée I may receiue euerlasting rest. If it be thy will, to haue me liue any longer vpon earth, giue me grace to amend the rest of my life, and with good works to glorifie thy holy Name, who with the Father and the holy Ghost liuest & reignest euer one God, world without end.

VI.

O God whose nature and propertie is euer to haue mercie and to forgiue, receiue my humble petiti-

petitions: & though I be tyed and bound with the chaine of my sinnes, yet let the pitifulnes of thy great mercy loose me, for the honour of Jesus Christs sake our onely Mediator and Advocate. Amen.

The blessing

THe Almightie Lord, who is a most strong Towre to them that put their trust in him, to whom all things in heaven and in earth, and under the earth doe bow, and obey, be now and evermore my defence, and make me know and feele, that there is no other Name under heaven given to man, in whom and through who I may receive health, or salvation, but onely the Name of our Lord Jesus Christ. Amen.

PRAY-

PRAYERS AT THE HOVRE OF DEATH.

OVr Father which art in Heauen, hallowed be thy &c.

Vers. O Lord saue thy seruant.
Resp. Which putteth his (or her) trust in thee.

PSAL. 12. and 16.

CConsider and heare mee O Lord my God: lighten mine eyes that I sleepe not in death: lest mine enemie say, I haue preuailed against him.

2 My trust is in thy mercy: and

and my heart shall bee ioyfull in thy saluation.

3. All my delight is vpon the Saints: and vpon such as excell in vertue.

4 The Lord himselfe is the portion of mine inheritance, and of my cup: yea, I haue a goodly heritage.

5 I haue set God before mine eyes: for he is on my right hand, and therefore I shall not fall.

6 Wherefore my heart was glad, and my glory reioyced: my flesh also shall rest in hope.

7 For why? Thou shalt not leaue my soule in hel, neither shalt thou suffer me to see corruption.

8 Thou shalt shewe me the path of life: in thy presence is the fulnesse of ioy, and at thy right hand there is pleasure for euermore.

Glory be to the Father, &c.
As it was in the beginning, &c.

PSAL.

PSAL. 23.

THe Lord is my shepheard: therefore can I lacke nothing.

2 He shall feed me in a greene pasture: and leade me forth beside the waters of comfort.

3 He shall convert my soule: and bring me forth in the paths of righteousnesse for his Names sake.

4 Yea, though I walke through the valley of the shadow of death, I will feare no euill: for thou art with me, thy Rod and thy staffe they comfort me.

5 Thy louing kindnesse and mercy shall follow me: and I will dwel in the house of the Lord for euer.

Glory be to the Father, &c.
As it was in the beginning, &c.

PSAL.

PSAL. 38. and 39.

PUt me not to rebuke, O Lord, in thine anger: neither chasten me in thy heauy displeasure.

2 For thine arrowes stick fast in me: and thy hand prsseth me sore.

3 There is no health in my flesh, because of thy displeasure: neither is there any rest in my bones, by reason of my sinne.

4 For my wickednesses are gone ouer my head: and are like a sore burthen too heauy for me to beare.

5 My wounds stinke, and are corrupt through my foolishnesse.

6 I am brought into so great trouble and miserie: that I goe mourning all the day long.

7 My loynes are filled with a sore disease: and there is no whole part in my body.

8 I am feeble and sore smitten:

I

I haue roared for the very disquietnesse of my heart.

9 Lord thou knowest all my life: and my groaning is not hid from thee.

10 Forsake me not, O Lord my God: be not thou farre from me.

11 Lord let mee know mine end, and the number of my daies: for thou hast made them as a span long, and verily euery man living is altogether vanitie.

12 For man walketh in a vaine shadow, he disquieteth himself in vaine: he heapeth vp riches, and cannot tell who shall gather them.

13 And now Lord what is my hope? Truly my hope is euen in thee.

Glory be to the Father, &c.
As it was in the beginning, &c.

PSAL.

Psalm 102.

HEare my prayer, O Lord: and let my crying come vnto thee.

2 Hide not thy face from mée in the time of my trouble: encline thine eares vnto me when I call: O heare me, and that right soone.

3 For my dayes are consumed away like smoke: and my bones are burnt vp, as it were a firebrand.

4 My heart is smitten down and withered like grasse: so that I forget to eate my bread.

5 For the voyce of my groaning, my bones will scarce cleaue to my flesh.

6 My dayes are gone like a shadow: and I am withered like grasse.

7 O Lord let it be thy pleasure to deliuer me: make haste O Lord to helpe me.

8 Thou

8 Thou art my Helper and Redéemer: make no long tarrying, O my God.

Glory be to the Father, &c.
As it was in the beginning, &c.

Iob 14.

MAn that is borne of a Woman, hath but a short time to liue, and is full of miserie. Hé commeth vp, and is cut downe like a Flowre: he fleeth alway like a shadow, and neuer continueth in one stay.

Verse

Vers. O Lord heare our prayer.
Resp. And let our cry come vnto thee.

THE LETANIE.

God the Father of heauen: haue mercy vpon vs miserable sinners, and vpon the soule of this thy seruant.

O God the Father, &c.

O God the Sonne, Redeemer of the World, haue mercy vpon vs miserable sinners, and vpon the soule of this thy seruant.

O God the Sonne, &c.

O God the holy Ghost, proceeding from the Father and the Sonne, haue mercy vpon vs miserable sinners, & vpon the soule of this thy seruant.

O God the holy Ghost, &c.

O Holy, Blessed, and Glorious Trinitie, three persons and one God, haue mercy vpon vs miserable sinners, and vpon the soule of this thy seruant.

O holy, blessed, and glorious Trinitie, &c.

Remember not Lord our iniquities, nor the iniquities of our forefathers, neither take thou vengeance of our sins: Spare vs good Lord, and spare this thy seruant, whom thou hast redeemed with thy most precious blood: and be not angry with vs for euer.

Spare vs good Lord.

From all euill and mischiefe, from the crafts and assaults of the deuill,

Good Lord deliuer him (or her.)

From thy wrath, and from euerlasting damnation.

Good Lord deliuer, &c.

From the fear of death, from the burden of his (or her) sinnes, and from the power of hell.

Good

Good Lord deliuer,&c.

By the multitude of thy mercies, and by thy goodnesse which hath been euer of old.

Good Lord deliuer,&c.

By the mystery of thy holy Incarnation, by thy Holy Natiuitie and Circumcision, by thy Baptisme, Fasting and Temptation.

Good Lord deliuer,&c.

By thine Agony and bloody Sweat, by thy Crosse and Passion.

Good Lord deliuer,&c.

By thy precious Death and Burial: and by thy glorious Triumph ouer Death and Hell.

Good Lord deliuer,&c.

By thy most wonderfull Resurrection and Ascension, and by the miraculous comming downe of the Holy Ghost.

Good Lord deliuer,&c.

In this time of his (or her) tribulation, in this houre of death, and in the day of Iudgement.

Good Lord deliuer,&c.

We Sinners doe beseech thée to heare vs O Lord God: that it may please thée to deliuer the soule of this thy seruant from the power of his (or, her) enemies.

Wee beseech thee to heare vs good Lord.

That he may euermore haue a sure affiance and trust in thy mercie.

We beseech,&c.

That it may please thée to bée his Defender and Keeper, giuing him the victory ouer Death, Hell, and Sinne.

We beseech, &c.

That it may please thée to succour, helpe, and comfort him in this his danger, necessitie, and tribulation.

We beseech,&c.

That it may please thée of thy goodnesse to forgiue him all his offences.

We beseech,&c.

That

That it may please thée to asswage his paine, and to giue him a quiet and ioyfull departure.

We beseech, &c.

That it may please thée to guard him with thy holy Angels, and to take him vnto thy fauour, through the merits of Christ our Sauiour.

We beseech, &c.

That it may please thée to shew him the path of euerlasting life, and the fulnesse of ioy at thy right hand, where there is pleasure for euermore.

We beseech, &c.

Sonne of God we beseech thée to heare vs.

Sonne of God, &c.

O Lambe of God, that takest away the sinnes of the world.

Grant *him* thy peace.

O Lambe of God, that &c.

Haue mercy vpon *him*.

O Christ heare vs.

O Christ &c.

Lord haue mercy vpon him.
Christ haue, &c.
Lord haue mercy vpon him.

THe peace of God the Father, the Sonne, and the holy Ghost bee with him euermore.

THE MANNER OF COMMENDING THE SOVLE INTO THE hands of God, at the very point of time when it is departing from the body.

WE brought nothing into this world, neither may we carry any thing out of this world. The Lord giueth, and the Lord taketh away. Euen as the Lord pleaseth, so commeth euery thing to passe. Blessed be the Name of the Lord.

INto thy mercifull hands, O Lord, wee commend the soule of this thy seruant

tiant now departing frō the body: acknowledge, we meekely beseech thée, a worke of thine own hands, a Sheepe of thine owne folde, a Lambe of thine owne Flocke, a Sinner of thine own redeeming. Receiue him into the blessed armes of thy vnspeakeable mercy, into the sacred rest of euerlasting peace, and into the glorious estate of thy chosen Saints in heauen.

God the Father who hath created thée, God the Sonne who hath redeemed thée, God the holy Ghost who hath infused his Grace into thée, be now & euermore thy defence, assist thée in this thy last triall, and bring thée into the way of euerlasting life. Amen.

Christ that redeemed thée with his Agonie & bloody Death, haue mercy vpon thée, and strengthen thée in this agonie of death. Amen.

Christ Iesus that rose the third

day from death, raise vp thy body againe in the resurrection of the iust. Amen.

Christ that ascended into Heauen, and now sitteth at the right hand of God, bring thee vnto the place of eternall happinesse and ioy. Amen.

God the Father preserue and keepe thee. God the Sonne assist and streng then thee. God the Holy Spirit defend and aide thee. God the Holy Trinitie be euer with thee, that thy death may bee precious in the sight of the Lord, with whom thou shalt liue for euermore. Amen.

Then let be said plainely, distinctly, and with some pauses, these eiaculatorie Meditations and Prayers.

GOe to thy rest, O my soule, for the Lord hath vpholden thee.

From death to life: from sorrow to ioy: from a Vale of misery,

rie, to a Paradise of mercie.

I know that my Redeemer liueth, and that I shall bee raised againe in the last day.

I shall walke before the Lord in the land of the liuing.

In thee, O Lord, haue I trusted, let mee neuer bee confounded.

Make me to be numbred with thy Saints in glory euerlasting.

Into thy hands I commend my spirit, for thou hast redeemed me, O Lord, thou God of Truth.

I am poore and needy, but the Lord careth for me.

I desire to be dissolued, and to be with Christ.

Thou art my Helper and Redeemer, make no long tarrying, O my God.

Come Lord Iesu, Come quickly.

O Lord, let it be thy pleasure to deliuer me: make hast, O Lord, to helpe me.

Lord Jesus receiue my spirit.

And these to bee repeated vntill the soule be departed.

Then

O Thou Lambe of God, that takest away the sinnes of the world, grant him thy peace.

for ye dead

With this Prayer.

O Lord, with whom doe liue the spirits of them that die: and by whom the soules of thy seruants after they be deliuered from the burthen of this flesh, be in perpetuall ioy and felicitie: We most meekely beseech thee for this thy seruant, that hauing now receiued the Absolution from all his sinnes which hee hath committed in this world, hee may escape the gates of Hell, and the paines of eternall darkenesse: that he may for euer dwell with Abraham, Isaac,

Isaac, and Iacob in the Region of light, and thy blessed presence, where there is neither weeping nor heauinesse. And that when the dreadfull day of the generall Iudgement shall come, hee may rise againe with the iust, and receiue this dead body, which must now be buried in the earth, to be ioined with his soule, and be made pure and incorruptible for euer after in thy glorious Kingdome, for the merits of thy deare Sonne our Sauiour Iesus Christ. Amen.

PRAYERS
AND THANKSGIVINGS
FOR SVNDRY PVR-POSES.

A PRAYER AND THANKSGIVING FOR THE WHOLE ESTATE OF CHRISTS CATHOLIKE CHVRCH.

☞ With a *Commemoration* of the Saints before vs.

Ex liturg. Eccl.

ALmighty God, who by thy holy Apostle hast taught vs to make Prayers & Supplications for all men: we humbly beseech thee most mercifully to receiue these our prayers, which wee offer vnto thy diuine Maiestie for all men in generall: and more

more especially for thine owne people, the holy Catholick Church, the Mother of vs all that beare the Name of Christ: beseeching thee to inspire it continually with the Spirit of truth, vnitie, and concord: and grant that all they who doe confesse thy holy Name, may agree in the truth of thy holy Word, and liue in vnitie and godly loue, being one Fold, vnder one Shepheard, Iesus Christ our Lord. And here forasmuch as we be not onely taught to pray, but to giue Thanks also for all men, we doe offer vp vnto thee most high laud, and heartie thanks for all thy wonderfull Graces and Vertues, which thou hast declared in all thy Saints, and bestowed vpon thy holy Church from the beginning of the world: and chiefely in the glorious and most *blessed Virgin MARIE, the Mother of thy Sonne Iesus Christ our Lord: as also in the

* Luk. 1. 48

blessed

blessed Angels of Heauen: in all other holy persons vpon earth, who by their Liues and Labours haue shined forth as Lights in the seuerall generations of the World: such as were the holy Patriarchs, Prophets, Apostles, and Martyrs, whom we remember with honour, and commemorate with ioy: and for whom, as also for all other thy happie Seruants our Fathers and Brethren, who haue departed this life with the seale of Faith, and doe now rest in the sleepe of peace, wee prayse and magnifie thy glorious Name: most humbly desiring, that wee may still continue in their holy Communion, and enioy the comfort thereof while we are on earth, following with a glad will and mind their holy examples of godly liuing and stedfastnes in thy Faith: and that at the last day we with them, and they with vs may attaine to the Resurrection

* Iniunct. cap. vlt. & Can. 55.

of

of the iuſt, and haue our perfect conſummation both of ſoule and body in the kingdome of heauen. For theſe, and for all other things that Thou, O God, wouldſt haue vs to pray, and to praiſe thy great Name, we are bold to call vpon thee, and ſay as Chriſt our Lord hath tanght vs, Our Father, &c.

For our Parents.

ALmightie God, Father of our Lord Ieſus Chriſt, of whom the whole family in heauen and in earth is named: I giue thee moſt hvmble thanks, for that thou didſt of thy diuine prouidence vouchſafe to let me bee borne of Chriſtian Parents, by whoſe care I was firſt brought vnto thy holy Baptiſme, and afterwards brought vp in thy holy Religion. I beſeech, O bleſſed God, who art the Rewarder of euery good worke, to recompenſe them

them their full reward, euen out of the riches of thy bountie and goodnesse. Giue them plentie and plentie: defend them from all dangers both of body and soule: keepe them in the stedfastnesse of thy faith, and in the obedience of thy holy commandements: that so hauing thee their mercifull and gentle Father, after many happy daies here in this life, they may at last be brought vnto life euerlasting, through Iesus Christ. Amen.

Another for our Parents.

ALmightie God, who hast streightly commanded vs to honour our Father & our Mother next vnto thee: Grant me of thy goodnes and grace so to loue, and to honour my parents, to feare and to obey them, to helpe, and to pray for them, as thou in thy holy Word hast directed and charged

ged me to doe: that both in their life and at their death, their soules may blesse me, and by thy Fatherly mercie I may obtaine that blessing, which thou hast promised to those that honour their father and their mother: and that thou seeing my vnfeigned heart and reuerence towards them, mayst become my louing heauenly Father, and number me among those thy children, who are heyres of thy glorious Kingdome, thorough thy welbeloued and deare Sonne Iesus Christ our Lord. Amen.

For our children.

ALmightie God, the Father and Maker of vs all, who of thy blessing and goodnesse hast vouchsafed to make me a Father (or Mother) of children: be pleased also to accept my heartie thanksgiuing and deuout praise

for

for the same. And grant me thy heauenly grace & assistance so to traine them vp in thy godly nourture, vertue, religion, and discipline, that they may continually serue, honour, and obey thee their heauenly Father: and that thou acknowledging & blessing them as thy children here, mayst bring them to the blessing prepared for thy children hereafter, through Iesus Christ our Lord. Amen.

A Prayer to be vsed by women that trauell with Child.

ALmightie God, the Father of all mercie and comfort, of whose onely gift it is, that the wombe becommeth fruitfull, graciously behold me thine humble and vnworthie Handmaid: that as by thy good prouidence I haue conceiued a Child within my wombe, into which thou hast breathed a spirit of life: so by thy continuall aide I may be preserued with

with it from all perils, and at the fulnesse of my time may safely bring it forth into the world, to the ioy and comfort of my owne soule, and to the glorie of thy holy Name, through Iesus Christ our Lord. Amen.

Another.

MErcifull Lord, who, when thou tookest vpon thee to deliuer Man, didst not abhorre the Virgins wombe, but when the fulnesse of time came, wast thy selfe made of a woman, I beseech thee for thy tender pitie and goodnesse to protect and strengthen me against all the dangers and paines of my Labour and Trauell: that through thy most mightie aide I may be safely deliuered of this happy fruit which thou hast created in my wombe: and when it is borne and brought forth into the world, vouchsafe also that it

may

may bee borne againe by Baptisme, and brought vp in thy holy Religion, till it be finally brought to thine euerlasting kingdome, where with the Father and the holy Ghost thou liuest and reignest euer one God world without end. Amen.

A Thanksgiuing after childbirth.

GRacious God, by whose prouidence wee are all fearefully and wonderfully made, who beholdest vs when wee are yet imperfit, and in whose Booke are all our members written: I humbly beseech thee to accept this my reuerence of thy power, and to receiue this my most heartie praise and thanksgiuing, which I now offer vp vnto thy diuine Maiesty, for thy blessed fauour and goodnes towards me, in vouchsafing to assist me during the time of this my dange-

dangerous Trauell, and to bleſſe me with a ioyfull Benediction, euen the fruit of mine owne wombe. Behold, O Lord, what thine owne hands alone haue faſhioned, and grant that this little Infant which thou haſt made by thy power, may be preſerued by thy goodneſſe, and forthwith enioying the benefit of thy holy Baptiſme: may be made a liuely member of thy Church, and bee carefully brought vp to ſerue thee in all godlineſſe and honeſtie, through the merits of thy welbeloued Sonne Ieſus Chriſt our Lord. Amen.

A Thankſgiuing for Recouerie from ſickneſſe.

PRaiſe the Lord, O my ſoule, and all that is within me praiſe his holy Name: who hath ſaued thy life from deſtruction, and crowned thee with mercy and louing

ning kindnesse. O Lord my God I cryed vnto thée, and thou hast healed me. Therefore will I sing of thy praise without ceasing, and I will pay my vowes, and giue thankes vnto thée for euer. Amen.

A Prayer in the time of Warre.

O Almightie God, King of all Kings, and Gouernour of all things, whose power no creature is able to resist, to whom it belongeth iustly to punish sinners, and to bee mercifull vnto them that truly repent: saue and deliuer vs, we humbly beseech thée, from the hands of our enemies, abate their pride, asswage their malice, and confound their deuices: that wée being armed with thy defence, may be preserued euermore from all perils to glorifie thée, who art the giuer of all victorie, through the merits of thy onely Sonne Iesus Christ our Lord. Amen.

A Thanksgiuing for Peace and Victorie.

O Almightie God, who art a strong Towre of defence vnto thy seruants: we giue vnto thée most heartie praise & thanks for that thou hast deliuered vs from our enemies, & from those many & fearefull dangers wherewith we were lately compassed: acknowledging thy goodnes, that we were not consumed by them, and beseeching thée for thy mercies to establish vs in this happie Peace, and to continue on thy louing kindnesse to vs (who art our onely Sauiour and mightie Deliuerer) through Iesus Christ our Lord. Amen.

A Prayer in the time of any common Plague.

ALmighty God, who in thy wrath in the time of king Dauid, didst slay with the plague of Pestilence

lence threescore and ten thousand, and yet remembring thy mercy didst saue the rest: haue pitie vpon vs miserable sinners, who are now visited with great sickenesse and mortalitie, that like as thou didst then command thine Angell to cease from punishing, so it may now please thee to withdraw from vs this plague and grieuous sickenesse, through Iesus Christ our Lord. Amen.

A Thanksgiuing for deliuerance from any Plague.

O Lord, who hast wounded vs for our sinnes, and consumed vs for our transgressions, by thy late, heauie, and dreadfull visitation: and now in the midst of iudgement remembring mercy, hast redeemed our soules from the iawes of death, we offer vnto thee our selues, our soules and our bodies, which thou hast deliuered, to be a liuing sacrifice vnto thee, alwaies

wales praising and magnifying thy mercies, through Jesus Christ our Lord. Amen.

A Prayer and Thanksgiving for every true Subiect to vse vpon the Anniuersary Day of the Kings Reigne.

LOrd, by whom Kings doe reigne, and Princes are set vp to beare rule ouer their people: and by whose gracious Prouidence thy Seruant and our dread Soueraign King CHARLES was as this day placed in the Royall Throne of his Kingdome: Accept, we beseech thee, the gratefull Commemoration which wee now make before Heauen and before Thee, of this thy great goodnesse and blessing towards vs: that while we offer vp our vowes and sacrifices of Thanksgiuing to the praise of thy glorious Name, thou maist bleſſe the King with thy fauours, and crowne

him with continuall honour: granting him a long, prosperous, and religious Reigne ouer his people: and granting vs a true, quiet, humble, and obedient subiection vnder Him: that He ruling vs prudently with all his power, we may obey him loyally with all lowlinesse and cheerefulnesse of mind: and that both He and we euermore endeauouring to set forth the beautie of thy Church Militant here on earth, may be at last exalted to the glorie of thy Church triumphant in the Heauens, through Iesus Christ our Lord. Amen.

A Prayer and Thanksgiuing vpon the Anniuersarie day of our Birth.

ALmightie God, the Father and Maker of all things, by whose blessed goodnesse I was fearefully and wonderfully made

in my mothers woombe, and vn-
to whose blessed prouidence I haue
beene left euer since I was
borne; and hung vpon my mo-
thers breasts: I praise and mag-
nifie thy glorious Name for this
thy great goodnesse towards mee:
most humbly beseeching thee, that
I may be taught to number my
daies, and to apply my heart vn-
to wisedome: that I may know
to what end I was borne, and had
both body and life giuen me, euen
to serue thee the liuing God: that
I may bewaile my sinfull yeeres
past, and spend the rest of my
time here in a godly, righteous,
and sober life: that as I haue
now finished ooo. yeeres of my
life here in thy fauour, so I may
continue and finish vp the re-
mainder of my daies in thy
feare: and, that as thou didst vp-
on this day take mee out of my
mothers woombe to liue here a lit-
tle time: so thou maist at ỳ last day

take mee out of my mothers wombe againe, euen the graue and the wombe of the earth, to him with thee for euer, through Iesus Christ our Lord. Amen.

A Prayer and Thanksgiuing vpon the Anniuersarie day of our Baptisme.

O Lord heauenly Father, Almightie & euerliuing God, who of thine infinite goodnesse towards me, when I was borne in sinne, and was no other then an heire of euerlasting wrath, didst vouchsafe that I should as vpon this day bee borne againe of water and the Holy Ghost in the blessed Lauer of Baptisme, being therby made a member of Christ, and an heire of eternall life: for this thine inestimable fauour I doe here gratefully commemorate that happie day, and in most humble and heartie wise I do ex-

toll

toll the abundant riches of thy glorious grace: in thy sight, and in the sight of thy holy Angels, with all the company of Heauen, renewing that sacred vow which was then made in my Name, to forsake this wicked World, and to liue as a Christian ought to do, in obedience to thy holy Faith and Commandements: most humbly beseeching thee of thy great mercy to pardon me all former breaches of my solemne promise, and to endue me so with the assistance of thy holy Spirit, that hereafter I may walke in newnesse of life, worthy of that blessed estate whereunto thou hast called me: and keeping my selfe vnspotted of the World, the flesh, and the diuell, I may daily die vnto sinne, for which cause I was baptized into the death of Christ: and as I haue had my part this day in the first regeneration, so I may at the last day haue my part

in the second and great regeneration of the world; to liue and reigne with thée for euer, through the merits of Iesus Christ our Lord. Amen.

A PRAYER WHEREWITH S. AVGVSTINE BEGAN HIS DEVOTIONS:

Admiring the vnspeakable Maiestie and Attributes of God.

Confess. l. 1. c. 4.

WHat art thou, O my God? What art thou I beseech thée, but the Lord my God? For who is Lord besides our Lord, or who is God besides our God? O thou supreme, most powerfull, most mercifull, most iust, most secret, most present, most beautifull, most mightie, most incomprehensible, most constant, and yet changing

ging all things: immutable, neuer new and neuer old, and yet renewing all things: euer in action, and yet euer quiet: heaping vp, yet needing nothing, creating, vpholding, filling, protecting, nourishing, and perfecting all things.

Thou louest, and yet thou art not transported: Thou art iealous, yet thou art voyd of feare: Thou doest repent, yet thou art free from sorrow: Thou art angrie, and yet neuer art vnquiet: Thou takest what thou findest, yet didst thou neuer lose any thing: Thou art neuer poore, and yet thou art glad of gaine: neuer couetous, and yet thou exactest profit at our hands. We best ow largely vpon thee, that thou mayst become our debtor: yet who hath any thing but of thy gift? Thou payest debts, when thou owest nothing: Thou forgiuest debts, and yet thou losest nothing. And what shal I say, O my God, my life, my ioy, my

holy deare delight: O what can any man say, when he speaketh of thée? And woe bee to them that speake not of thée, but are silent in thy praise: for euen they who speake most of thée, may bee accounted to be but dumbe. Haue mercy vpon me, O Lord, that I may speake vnto thée, and praise thy Name. Amen.

A Praier wherewith to conclude all our Deuotions.

ALmightie God, who hast promised to heare the petitions of them that aske in thy Sonnes Name, I beseech thee mercifully to encline thine eares vnto me, who haue now made my prayers and supplications vnto thee: and grant that those things which I haue faithfully asked according to thy will, may bee effectually obtained, to the releefe of my necessitie, and to the setting forth of thy glory,

glory, through Jesus Christ our Lord. Amen.

THE BLESSING.

The Peace of God which passeth all understanding: the blessing of God Almighty, the Father, the Sonne, and the Holy Ghost: the vertue of Christs blessed Crosse and Passion; the succour of all holy Angels, and the suffrages of all the chosen of God, be with me, now, and at the houre of death; of thy mercy Lord I beg it. Amen.

FINIS.

THE BLESSING.

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